



BLINDNESS IN CHINA

Report to the Government of China
BY

Lieut.-Col. Sir CLUTHA MACKENZIE

*St. Dunstan's Hostel for Blinded Soldiers, Sailors
and Airmen, London*

AND

Dr. W. S. FLOWERS

*War Organisation of the British Red Cross Society
and Order of St. John of Jerusalem, London*

REPORT produced under the joint auspices of St. Dunstan's and the War Organisation of the British Red Cross Society and the Order of St. John of Jerusalem, and printed by courtesy of the British Red Cross for the Ministry of Social Affairs.

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REPORT ON BLINDNESS IN CHINA

15th April 1947.

YOUR EXCELLENCY,

In accordance with the arrangements entered into between the Government of China and the British Foreign Office, Dr. W. S. Flowers and I have spent nearly two months in China investigating every aspect of blindness and in carrying out the objects named in para. 8, Chapter I of the Report. We have discharged our task to the best of our ability, and trust that our findings may prove of service to your Government. We have the honour to submit our Report herewith.

It covers three special fields:

- (1) The Medical Aspects of Blindness and its Prevention—Chapters IV, v, VI, VII, and VIII.
- (2) The Welfare of the Blind, with particular respect to employment, education and methods of organisation—Chapters I, II, III, IX, X, XI, XII, XIII, XIV, and XV.
- (3) The Special Task of Training Chinese Blind Soldiers.

It has been a great pleasure to give our services to China as contributions from St. Dunstan's and the British Red Cross, and may we add that we have deeply appreciated the courtesy and hospitality which have been shown us wherever we have gone.

We have the honour to remain,

Your Excellency's obedient servants,

(Signed) CLUTHA MACKENZIE.

(Signed) W. S. FLOWERS.

The Minister,
Mr. Ku Cheng Kang,
Ministry of Social Affairs,
Nanking.

AMERICAN FOREIGN AFFAIRS
15
NEW YORK, NY 10011
THE BLIND



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STANHOPE PRESS

CHINA

PRINTED BY THE STANHOPE PRESS LIMITED

ROCHESTER KENT

MADE AND PRINTED IN GREAT BRITAIN BY
THE STANHOPE PRESS LIMITED (A STAPLES
PRESS COMPANY) : ROCHESTER KENT

FOREWORD

THE cost of this English Edition has been met by the War Organisation of the British Red Cross Society and Order of St. John as a contribution to blind welfare services in China, and a most valuable one it is.

In the months which have passed since the Report was submitted to the Minister for Social Affairs, several developments, associated with the present movement for the reconstruction and building-up of blind welfare in China, have taken place. One of these has been the setting up, in London, of a Liaison Committee on Blindness in China. For many years a number of voluntary organisations in Great Britain have been directly or indirectly contributing to blind welfare in China; and they felt that it would be of distinct advantage if their aid could be co-ordinated through such a Committee.

Because of limitations imposed by their charters, neither St. Dunstan's Hostel for Blinded Soldiers of the British Empire nor the War Organisation of the British Red Cross Society and Order of St. John is able actively to take part in civilian blind welfare in China, though each can give other forms of help of a limited character. However, the National Institute for the Blind, which has for nearly a century contributed to the building-up of blind welfare in many parts of the world, has been good enough to take the lead.

The Committee met for the first time on 28th January 1948. Its membership consists of Alderman N. Garrow (*Chairman*), National Institute for the Blind; Dr. Seymour C. Y. Cheng, Chinese Embassy; Sir Ernest Burdon, War Organisation of the British Red Cross Society and Order of St. John of Jerusalem; Mr. W. G. Askew, St. Dunstan's; The Rev. Ronald Rees, United Missions; Mrs. Elizabeth Miller, British United Aid to China Fund.

Its objects are to secure that British assistance is given in the most useful form, and to respond to the best of its capacity to such requests as may come to it from China.

Dr. W. S. Flowers returned to China in October 1947, and has since been asked to become Adviser in Blind Welfare to the Ministry for Social Affairs.

From the U.S.A., the Institution for the Chinese Blind (New York) Inc., missionary societies, and organisations for the blind have been sending generous help for many years. It is to be hoped that the steps recorded in this Foreword may turn out to be a further, if modest, contribution towards the work in China.

CLUTHA MACKENZIE.

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By LIEUT.-COL. SIR CLUTHA MACKENZIE and DR. W. S. FLOWERS

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CHAPTER I

Introduction

BY LIEUT.-COL. SIR CLUTHA MACKENZIE

The blind in old China

1. In China, as elsewhere, the blind have been familiar members of the community from ancient times. As might be expected, outstanding blind men have reached greatness in literature, philosophy, and music, and have left their record on the pages of history as in other lands. Confucius is said to have owed much to his blind teacher, Ssu Sang Ming, who was one of the four instructors who directed the steps of Confucius in the paths of learning. Amongst the fourteen principal pupils who gathered around the great sage, and to whom much is owed for recording his teachings, was Tzu Hsia, who was blind. No Chinese scholar would fail to know the name of Tso Chiu. Tso Chiu was an official in the court of Lu, during the Chow Dynasty, who despite his blindness served loyally and fruitfully and has been known throughout the ages by his *Biography of Tso*. This classic of contemporary history of the time of Confucius lays an emphasis on rules of propriety, words and deeds of dukes and kings. Another blind man who is mentioned by Confucius as being an adviser and an inspirer was Shih K'uang, who used to play his music to him, soothing his restless mind, and interpreting his ideas through the medium of his art. Probably countless educated sightless men have drawn inspiration from those blind men who in an earlier day lived close to China's great moralist and played so large a part in interpreting his ideas to the rest of mankind.

2. It is recorded that in the Han Dynasty Lu T'ai-I was pre-eminent as a fortune-teller and exerted a wide influence on the events of his day. He was blind. It is considered by many that he remains the father of all fortune-tellers and a particular inspiration to the blind ones.

3. Ever since the day of Shih K'uang, and probably before, the playing of musical instruments and the singing of traditional historical songs have been a particular vocation of the blind.

4. There have always been the occasional blind men who have rebelled against the physical handicap that has hemmed them in, and against the public attitude towards the blind that they were incapable of useful work. For the most part, however, the blind have been taken care of by the admirable Chinese family system.

Except when extreme poverty or famine has made the family's struggle too hard, they have been treated with kindness and compassion because of their helplessness, poverty, and isolation from so much of the pleasure of life. But this negative assistance, generous as much of it was and is, gives little to the blind beyond the mere fact of existence—a life imprisonment in a dark cell with almost nothing to do with which to fill the unending hours; little else, indeed, than poverty and misery.

General aims

5. Fortunately, the vast strides in medicine and in mechanical invention have made it possible for the world to relieve in two ways the mass unhappiness and economic loss blindness gives rise to, firstly by reducing tremendously the numbers of men, women, and children who lose sight, and secondly by giving opportunities for a full life of usefulness to those whom medicine cannot cure. The task before us is to review the whole situation in China in the light of existing circumstances and of accumulated knowledge, and to recommend the measures by which these two great alleviators of the miseries of blindness can best be applied. Some of these measures may not be applicable here for many years—not until the social standards of the mass of the people have made a considerable advance, and their minds been educated to a new outlook on such calamities as blindness.

6. This Report will set out most of the aspects of modern blind welfare and put the next steps of what we might call the "second stage" in China in their logical perspective. The "first stage" has been that of the isolated efforts of missions, philanthropic societies, and Government scattered thinly over this great country, beginning with the Hill Murray School for the Blind in Peiping in 1875. Throughout the same period, too, modern medicine has made steady headway in its attack upon the heavy incidence of blindness. Admirable as these efforts have been, however, it is common knowledge among all of us at work in these fields that the existing services are far from adequate and that scarcely more than the fringes have been touched.

Origin of enquiry

7. This present enquiry had its origin in a request made by the Government of China to the British Ambassador in Chungking in 1943 for the fullest information on the ways and means of training blinded soldiers. In the three succeeding years further requests were made in London to St. Dunstan's Hostel for Blinded Soldiers,

Sailors, and Airmen of the British Empire, and to me in India by members of the National Association for the Welfare of the Blind, Chungking, and by workers for the blind in various parts of China. I was at that time Adviser to the Government of India in matters affecting blindness and in charge of the training and re-settlement of Indian war-blinded. Correspondents in China suggested that these tasks in India probably provided the nearest parallel to what was being done in China and that it might serve a useful purpose if I came to China. In August 1946 this correspondence crystallised into a formal invitation by the Government of China, through the Ambassador in Nanking, to St. Dunstan's, London, for me to come to China. Lieut.-Col. Sir Ian Fraser, M.P., Chairman of St. Dunstan's, accepted this invitation on my behalf, and later the War Organisation of the British Red Cross Society and the Order of St. John of Jerusalem, which was particularly interested in the welfare of China's war-blinded men, appointed Dr. W. S. Flowers to accompany me as my medical colleague. Dr. Flowers has given twenty years of medical service to China, and in the War was associated with Red Cross services to the Chinese Army and to civilian refugees during the long periods of retreat and struggle in the south and west. His knowledge, experience, and advice in the framing of this Report have been invaluable. This Report is, in fact, the joint and equal work of us both.

Specific objectives

8. In the course of the correspondence between the Government of China and the British Foreign Office the aims of our mission were described as :

"It is desirable that Sir Clutha on his mission should be able to do more than furnish a paper report which China has not the means of implementing. The complete task of reducing blindness in China to a reasonable minimum and of instituting modern welfare facilities for those whose blindness cannot be prevented is one which will occupy several generations of sustained effort; and the aim of the present mission is not to go beyond what is immediately practical and realistic, namely :

"(a) To investigate ways and means of training and benefiting the 1,500 war-blinded Chinese soldiers in the two camps in west and north-west China;

"(b) To rehabilitate and strengthen to some extent the existing blind welfare societies which have been doing an invaluable pioneer job for half a century or more;

“(c) To provide a practical text-book on blind welfare for the guidance alike of Government and welfare workers for a considerable time to come.”

Effect of war

9. Of the influence exerted by the second world war in stimulating increased interest in blind welfare in China it is interesting to note the following statement in the Report of the League of Nations for 1929:

“One of the effects of the Great War was to blind a number of soldiers and sailors, and the hardship involved in the loss of sight by men in the prime of life deeply moved the compassion of peoples of all nations. Organisations for providing for the welfare of these blinded soldiers and sailors sprang into being in many countries, especially in France, Germany, and England. One of the first and best known of these is St. Dunstan's, London, founded by Sir Arthur Pearson, himself a blind man. This institution has specialised with success in training blind ex-Service men from all parts of the British Empire in occupations which they can carry on in their homes or elsewhere. The provision for the welfare of the blind was steadily increasing before the beginning of the Great War, but there is reason to think that the sympathy aroused by war-blinded men has had its reaction on the care of the civilian blind and has done much to stimulate the developments of recent years.”

That there should be a review of blind welfare and of the whole circumstances of blindness in China at this period seems to synchronise with similar developments in other countries at a corresponding stage. This development apparently marks the point at which governments become convinced that blind welfare can and does make an enormous difference to the life of the blind, that they can be given a useful and dignified place in society and that it is a service in which Government should take a share of the organising and financing. It is a logical development, based on the fine pioneer effort of the early societies, and is the natural preliminary step to the setting up of a co-ordinated system, bringing together the earlier unassociated voluntary efforts and linking them with an official central organisation.

Itinerary and consultations

10. Dr. Flowers and I arrived in Hong Kong on 14th February, 1947, and spent the four days while awaiting a plane for Shanghai in visiting two societies for the blind in the territory, and in gaining some knowledge of eye diseases. For the kindness shown us we

express our sincere thanks to His Excellency the Governor, Sir Mark Young, and to the Director of Medical Services, Dr. Selwyn Clark.

11. We arrived in Shanghai on 19th February, and there, and later in Nanking, were accorded warm receptions by the Minister and officials of the Ministry of Social Affairs, officials of the Ministry of Education, the Army Medical Administration, the National Health Administration, and the Bureau of Relief and Welfare of C.N.R.R.A. We also enjoyed several conferences with the officials of the National Association for the Welfare of the Blind and the Research Secretary, Daniel K. P. Woo. In Chengtu, the acting Provincial Governor and officials of the Bureau of Social Affairs and representatives of blind welfare associations gave us full and helpful co-operation. In fact, everywhere we went we received the greatest assistance in our work and enjoyed the most generous hospitality. Our stay in China was extremely pleasant and we shall long remember Chinese courtesy and kindness. (Our detailed itinerary is set out in Appendix A, while Appendix B lists the actual societies which we visited.)

Shortcomings of this Report

12. We are fully alive to the fact that the limitations, both of time and of difficult communications throughout China, prevented us from studying in far greater detail the existing societies for the blind and their work, as well as the social background and past life of the blind. There are many veteran workers in the field upon whose long experience and valuable knowledge we should have liked to draw. We had hoped to receive views in great detail by post, but, owing to an oversight, our questionnaires were not circulated in time. We wish, also, that we had had a much greater opportunity to study the medical side. For our shortcomings in the Report, arising from these unavoidable limitations, we apologise to all those who have been long in the work. At the same time, we believe we gained a fairly accurate general picture of the whole position. Further study would have added valuable detail as well as broadened the foundation of knowledge on which our conclusions are based. Nevertheless, we think that these conclusions represent both the general views of workers within China as well as the broad principles which experience of other countries has taught us to regard as sound.

CLUTHA MACKENZIE.

The History of Blind Welfare in the West

(Extract from League of Nations Report)

1. The League of Nations Report on Blindness, 1929, gives the following excellent summary of the evolution of blind welfare services in Europe and America. We include it in our Report because it gives an intelligible background to our own task and shows how similar that task is to the one with which the West has had to wrestle.

2. "The development of a properly planned system of education and welfare on the one hand and of vocational training and employment on the other is of recent date. In olden days the blind were generally regarded as incapable of participating in the ordinary activities of life, and were left to depend on begging for their existence. The main exception to this was the blind minstrel, who is found in the earliest epic of European literature. . . .

Early voluntary efforts

3. "The earliest known institutions for the blind were due to the development of charitable work by the early Christian Church and took the form of homes of refuge. Records exist of the foundation of such homes as far back as the fourth century, when St. Basil established one at Caesarea in Cappadocia.

4. "The earliest public institution established for the blind which still exists is understood to be the Hospice des Quinze-Vingts at Paris, founded by Louis IX about 1260. St. Louis, the king, collected 300 blind persons—Crusaders and others—who, following one of the most characteristic principles of the Middle Ages, formed themselves into a confraternity. Eudes de Montreuil, the king's architect, built them a 'Maison des Pauvres Aveugles'. The inmates, who later included persons of both sexes who had lost their sight from various causes, were encouraged to beg for their living. In the succeeding centuries numerous other but smaller hospices were established in other countries in Europe, and brotherhoods for the welfare of the blind were founded in many cities. Those formed the earliest voluntary agencies for the welfare of the blind in their homes.

The beginning of schools

5. "Up to the sixteenth century little or no attempt was made to impart instruction to the blind, but the Renaissance, which gave so

powerful a stimulus to education in Europe, aroused interest in the problem of finding some means of educating blind children. For a long time this took the form of individual tuition, and it was not until 1784 that the first school specially for the blind—the Institut National des Jeunes-Aveugles—was opened in Paris. Its founder, Valentin Haüy, one of the most honoured names in the history of blind welfare, began with only one pupil, but the success that attended his efforts soon attracted attention. In 1786 he gave an exhibition of the attainments of his twenty-four pupils before the King at Versailles, and in 1791, during the French Revolution, his school was taken over by the State and has since continued to be a public institution. In 1791 the first institution of the kind in England was established at Liverpool by Edward Rushton, who had lost his own sight during a voyage tending a cargo of negro slaves who were stricken with malignant ophthalmia. It was speedily followed by the Blind Asylum at Edinburgh, the School at Bristol in 1793, the St. George's School in London in 1799, and by other institutions for the blind in various parts of Great Britain. Special schools were also rapidly established in many of the capitals of Europe. The impetus towards providing education for the blind was not long in reaching the United States of America, and in 1832 the Perkins Institution and Massachusetts School for the Blind was opened in Boston and another school in New York City. These were the first of a long line of charitable endeavour for the education of the blind in Europe and America.

The start of workshops

6. "The founders of these schools aimed at providing education and training which they hoped would enable blind pupils to pass out of the school and earn their own living. Insuperable difficulties, however, were experienced in placing the pupils after training, and the schools found themselves forced, by the logic of events, to go a step further and provide workshops for the employment of their old pupils. The earliest workshops were formed as adjuncts to schools, and it was not till later that workshops for the blind were established as independent units. In course of time facilities for training and employment were extended to adult persons who had either never had the advantage of special education in childhood or had lost their sight later in life.

7. "The nineteenth century was pre-eminently the period in which the great institutions for the welfare of the blind were established. By the end of the century the welfare of such of the blind

as could obtain admission to these institutions had been established on a satisfactory basis, but the care of the much larger number outside the institutions left much to be desired. At the same time a start had been made in this direction. Louis Braille, a Frenchman, had completed his invention of a satisfactory system of raised print in 1829, and though his system did not come into general use till thirty or forty years later, after his death, the various other systems of raised print had made it possible for the blind to read in their own homes. Associations were formed for teaching the blind to read in their homes, one of the earliest being the Indigent Blind Visiting Society, which was founded in 1834 in Great Britain. Dr. Moon, the inventor of the Moon type, was much interested in developing such associations both in England and Scotland, and he founded the first home-teaching society in the United States of America. As these societies developed, the teaching of home industries and the general welfare of the blind, outside institutions, became integral parts of their work. The most significant development in Great Britain in the twentieth century has been the growth of these outdoor societies, which was powerfully stimulated by the aid of Government grants and the passing of the Blind Persons Act 1920, which imposed on local authorities the duty of providing for the welfare of the blind in their areas. As a result, the whole country is covered with a network of societies so that, wherever a blind person lives, there is some specific organisation responsible for his welfare. The significance of this development lies in the fact that it secures the care of every blind person. The institutional system alone, while providing most admirable care for those who enter its gates, cannot hope to cover the whole of the ground. . . .

The entry of governments and public bodies

8. "The developments hitherto described were carried out almost entirely by voluntary effort, but at the same time Governmental action was increasing. This growth of activity by Government is the most important and significant development of recent years in many States, but in its early stages the growth was very slow. With the development of systems of national education, educationists found themselves faced with the training of defectives (including blind) who, owing to their defect, were not capable of profiting by the ordinary methods of teaching. It became necessary either to abandon the idea of universal education for such children or to make special provision for them. With the provision, in the Braille script, of suitable means of imparting instruction to blind children,

and with the groundwork of special schools established by voluntary associations in the larger centres of population throughout Europe and in many parts of the United States of America, the way became clear for the inclusion of the education of the blind in the system of national education. In a number of countries special legislative enactments have been passed setting up special schools for the blind, and in some cases the law requires the attendance of all blind children at school.

9. "The provision of special education for blind children is the commonest form of Governmental action for the welfare of the blind, and exists in a number of countries, but only in a few countries has any further State action been taken for dealing specially with the blind. Normally, the adult blind are provided for in the same way as other citizens; for example, if they are indigent they are provided for under the Poor Law; if they are aged, under old age pension schemes, whether contributory or non-contributory; if they are disabled, under invalidity and disablement insurance; if they become blind as a result of industrial accident, under laws providing for workmen's compensation; if they have other defects (e.g. if they are mental defectives), under State provisions for dealing with such defectives. The acceptance of responsibility by the State for the welfare of the blind, as such, is comparatively rare, and if a generalisation may be attempted, it may be said to be confined to the United States of America and the British Empire. In a number of the United States, State Commissions for the welfare of the blind have been set up and many States grant pensions to blind persons as such. In Great Britain, the Blind Persons Act, 1920, as already stated, imposes on the local authorities the definite duty of providing for the welfare of their blind. Old age pensions are awarded to normal citizens at the age of 70 (or at 65 on a contributory basis), but are awarded to blind persons at the age of 50. In Australia disability pensions are given to the blind among others, and in New Zealand pensions are given to blind persons as such. On the other hand, in many countries which do not make direct provision for the blind as such the work of voluntary associations for the blind is often encouraged and assisted by the grant of State moneys."

* * * *

More recent developments

10. Since the League of Nations issued this report in 1929, the trend towards Governmental assumption of and sharing in responsibility for blind welfare has been accelerated in many countries.

The Blind Persons Act in Great Britain has been amended and extended, and under its impetus the position of the blind community has been further substantially improved. In 1942 the whole position was under review by the Interdepartmental Committee on Social Insurance and Allied Services under the Chairmanship of Sir William Beveridge (now Lord Beveridge), with a view to blind welfare being built into the fabric of a wide social security service. Yet, at the same time, it was hoped to preserve to the blind all that was human and good in the old system of "voluntary effort" which, for over a century and a half, had done so much to give the blind a normal, useful, and happy place in society. The evidence submitted to the Committee showed that in 1941 there were 74,324 blind persons registered in England and Wales, and that the expenditure on welfare services amounted to £4,597,812, of which £3,788,812 came from public funds (Government, county and borough councils, and local education authorities) and £809,000 was contributed by voluntary effort.

11. The 163 years which have passed since Valentin Haüy started that small school in Paris with its solitary pupil cover what has been a remarkable evolution in the status of blind people—the change from the days when they lived in beggary, ignorance, and misery to the point where in modern countries every blind person is guaranteed a dignified existence and where all of normal intelligence and health can take up remunerative and useful occupations, as well as having a full range of literary, musical, and other social interests to give them a full and happy life. They have become confident, self-respecting members of the community, of which they feel themselves a part, and no longer useless encumbrances.

CHAPTER III

The Blind under the Old Social Order

Various aspects of social life and employment

1. We have studied, as far as time would allow, how the blind lived and worked in China, and still live and work to-day, under the old social order. As was to be expected, we find that they have made and hold something of a position for themselves and that ways and means, inadequate and old-fashioned though they are, do exist for their training, employment, and maintenance.

2. We shall set out, under the comments by ourselves and others, the various aspects of social life and employment.

(a) Throughout the centuries, as in other countries, there has been the occasional blind man who, despite all discouragements of his position and lack of modern mechanical aids, has distinguished himself in philosophy, poetry, music, medicine, or in other ways, and there are to-day blind men who hold a high position in their cities because of their contributions to the community.

(b) *Music*. Probably the profession of music has been and still is the principal occupation of China's blind. There is no doubt that many of these minstrels attain a high level of proficiency in their art, principally as virtuosos, but also in company with fellow blind men forming bands to play and sing at celebrations in the home, at particular festivals, as well as public performances in teashops and restaurants. They exhibit an amazing skill at playing a variety of musical instruments, both ancient and modern, and a remarkable proportion are self-taught. The supreme artistes can boast of a substantial income from this art, but the large majority of mediocre talents barely eke out a living in these difficult days. Some, too, earn their living as teachers of music.

(c) *Fortune-tellers*. The blind have constituted the backbone of the fortune-tellers of this land, and are generally strongly preferred to their sighted brethren similarly practising. Some hold consultations in their own offices, while others are a familiar sight in their cubicles on the streets or at the fairs. Apart from this occupation, which they generally learn by a system of apprenticeship and tutelage, they have seldom practised any self-supporting handicraft or trade. There are various schools of fortune-tellers, but the majority follow a fairly stereotyped technique based on the interpretation of the traditional eight symbols. Another school bases its interpretation and prognostications on feeling the palms of the hands and the configuration of the bones of the skull—a sort of combined palmist and phrenologist. The spread of education and Western ideas has led to a steady diminution in the number of fortune-tellers who can find a livelihood, and this must inevitably be expected.

(d) *Story-tellers*. It is not surprising to find that another traditional means of livelihood for the blind is to be found in story-telling. The Chinese delight in gathering around the teller of stories, whether it be a member of the family in the home or a professional artist at the fairs and festivals, whether in the villages or in the towns. So much of their history, so many of the stories of the Three Kingdoms, have been traditionally handed down in richly colourful

and musical tones, by word of mouth, from generation to generation. Amongst a largely illiterate peasantry, the majority have a storehouse of memories, of stories, and of four character phrases that are a vital heritage. The blind have found a place for themselves in this entertainment field. However, the growth of education has limited this outlet, and it is probable that the story-teller is now definitely on the wane.

(e) *Beggars*. The poor China always has with her, and there are numbers of blind who eke out a rather pitiable existence from begging. They are not treated unkindly by the general public, but are sometimes the butt for misdirected humour. Their gropings and flounderings on China's uneven roads and pathways, with gong and stick, are easy to caricature, and the amateur village theatricals find them stock characters. Mischievous children in playful cruelty sometimes indulge in acts of misdirection that produce laughable situations for their enjoyment. None of this is unkindly meant, but the sensitive blind have sometimes shrunk from this attitude of pitiful teasing. On the other hand, for several hundred years there have been philanthropists and charitable bodies who have provided shelter and food for the destitute blind in their midst.

(f) *Hawkers*. A considerable number of men sell various articles in the streets, mostly smaller articles such as cigarettes and matches.

(g) *Agriculturists*. As far as we could learn, blind men did little work in the fields. China, we realise, is essentially agricultural. Every man has his roots in some piece of this good earth. His destiny is bound up with the productivity of his land. He is a farmer at heart, whatever other vocation or trade may come to occupy his days. What is the lot of the blind farmer? Perhaps the loss of his sight is a greater blow for the farmer than for any others. He is ill equipped for anything else. He has been independent, his own boss, rising at dawn and resting from his labours when the sun goes down. He has little education, hands that have been coarsened by toil in the fields, muscles that have been developed by endless ploughing, sowing, and reaping. His muscles atrophy from disuse, his hands lose their virile strength, his mind has no stored resources to fill his thoughts. It is surprising that he should accept his idle fate. It is even more surprising that those dependent on his pair of hands have not seen that there was work he could still do in his fields, that comparatively simple adjustments and adaptations could fill his days with satisfying toil, which would lead to filling their mouths with the fruits of the earth.

(h) *Labourers*. The men of "bitter" toil. It has been said that "half the men of China spend their days carrying some load or

other, while the other half are those who are carried". The place of the blind man amongst the hard lot of the labouring classes has been limited. His physical strength is seldom used and he must ache to employ his muscles on some productive physical toil or exercise. There is no doubt that he has been found useful in pumping water, in grinding grain, in the irrigation of fields, carrying coal, etc. There is a wider variety of mechanical tasks than these, relying on physical strength, which he should be able to undertake. It is probable that a fatalistic philosophy with regard to his disability, an attitude based on that evil "mei yu pan fa" which fastens his handicap firmly about his mind, is responsible for this. Or is it that society has come to accept him as a poor unfortunate for whom it can do nothing but offer him pity and alms? Chinese society must begin to see him as a useful pair of hands, a valuable economic unit waiting to be employed.

(i) "*Shih, Nung, Kung, Shang*" (soldiers). In old China the soldier was at the bottom of the social scale. It has only been in comparatively recent times that he has been given a status in society. Respect for the intellectual has been dominant in Chinese thought, and probably still is. The farmer has been given a place in society which recognises his value to the life of the nation. The man of commerce, the business man, has acquired a given grade as one essential to the buying and selling of his country's produce and manufactured goods. Even the labourer figures in the social grades, whose daily toil is essential to the smooth working of the wheels of life. But the soldier has been traditionally outside these grades, and society has not bothered much about him. He has often been ill fed, ill clothed, and ill equipped; but few cared much for his welfare. Of recent years society has begun to care, to realise his value, and to recognise his unenviable lot. The sick or wounded soldier in China has suffered incomparable pain and misery with amazing fortitude and patience. Always there have been some who sought to ease his lot, to meet his needs, and to provide for his pain and wounds. The blind soldiers constituted a major problem. There could be no discharge for them while the war lasted; there could be little or no treatment for them while more urgent wounds and sicknesses called for medical attention; and there could be no rehabilitation for them until resources became available under the more settled conditions of peace. The consequence of this has been that many years have been lost in training for useful service some of China's most valuable manpower whose sight has gone. They have moved from hospital to hospital as the war moved from the east toward the west and south-west; they have been shepherded

from hostel to hostel, among retreating troops and refugees, for periods up to ten years. And the tragedy is that however much the Army Medical Administration may have desired to rehabilitate them there was practically nothing which it could do. Ten years of enforced idleness, ten years of hospital or hostel care have created a major problem. The recently blinded are easily rehabilitated, but the men for whom time has stood still for ten years are singularly poor risks. Having become adapted to a life of idleness, they can only be saved by being taught to work, thus to regain their self-respect, thus to find again their full manhood.

(j) *Women.* The place of women in China is, generally speaking, in the home. She is only rarely permitted any independent status, but is expected to produce a man child in order to justify her place in the home, to do the cooking, washing, and housework, and to eat her own meals when the men have been fed. A parent receives "big" congratulations (*ta hsi*) for a new-born son, but "small" congratulations (*hsiao hsi*) for a daughter. It would appear that under such conditions the lot of a blind girl or woman would be very hard. We have found that some of the blind are of the opinion that women who lose their sight are not unkindly treated. They occasionally find a place as musicians and fortune-tellers, some of them busy themselves in the home with housework and cooking, and yet others have learned to spin thread and do simple knitting. Blind girls, however, are seldom provided with anything to fill their days. It would appear that they spend most of their time in idleness, unable to join either in the games of their sighted brothers and sisters or in their interests, studies, and occupations. They are not generally taken as wives, save that a few marriages are contracted between blind men and blind women. The blind girl is a problem to the family, a problem which the family has never learned to solve.

(k) *Family responsibility.* The family system of China is the real safeguard of the blind, and the family can generally be relied upon to provide for the support of any blind member amongst them. In times of famine blind girls may be neglected and may be turned out of the house; it is seldom that a blind boy suffers such a fate. They may depend upon charity to some extent, they may sometimes practise as peddlers, they often become village and travelling musicians, playing at weddings and funerals, but the family remains behind them and finally responsible for them. They are generally treated with kindness and sometimes even with compassion because of their helplessness and isolation from so many pleasures of life. But it is curious that the family has seldom taught them how to become self-supporting, how to follow a trade, how to

become independent. Particularly surprising is this amongst so industrious a people as the Chinese. Their largely negative assistance has never given to the blind any status and value, which we have come to see they ought to enjoy in life. They have existed in an imprisoned state, in a dark cell, with nothing to do to fill their days, little else indeed but poverty, dirt, and misery.

(1) *Men in the middle classes.* As their financial needs are generally taken care of under the family system, they have no need to earn a living, but they are not necessarily entirely idle, and have explained to us that they occupied themselves by "managing household affairs".

Guilds for the blind

3. We found guilds among the blind and charities of ancient foundation rendering service to the blind which had about them the right spirit, the development of employment. These had vigour and practical aim, and showed an interest in the welfare of the blind and a strong desire for help in modern methods of training. An interesting account of such a guild is given in *Peking: A Social Survey* (1921) by S. D. Gamble and J. S. Burgess. It is possible that there is less virility amongst these guilds to-day, but this is a picture of an organisation which must have had both strength and character. The interesting fact emerges from this survey that there is no mention of fortune-tellers, either sighted or blind.

"The Guild of the Blind, members of which make a business of singing, story-telling, and entertaining, holds its meetings on the second of the third month and the eighth of the ninth month, celebrating the Chinese festivals of the third of the third moon and the ninth of the ninth moon, as the meeting lasts until five o'clock the next morning. It is the oldest Guild in Peking. They claim that their organisation is over two thousand years old and that they have records running back to the beginning of the Han Dynasty (206 B.C.). It was our good fortune to be given the privilege of attending one of these meetings. As the Guild has no Guild Hall, it borrows the Ching Chung Miao, a temple in the South City, outside of Hatamen, and there, all day long, a constant stream of blind men was coming and going. They were greeting their friends, discussing politics and the condition of business, and enjoying the tea and cakes that had been provided; and it was a strange sight to see so many blind people together, each with his long cane, tapping, tapping, tapping, as they moved around the hall. They were constantly calling back and forth across the hall as the men tried to locate their friends; and when a group wanted to move from one

part of the hall to another, they formed a line, each with his hand on the shoulder of the man in front of him, and were led by a man who still had a little vision and so could avoid chairs and tables. A very few women came to the meeting; they visited among themselves or listened to the business being transacted, but did not mingle with the men.

"In the evening the executive council of forty-eight met to conduct the business of the Guild. They gathered around a row of tables arranged in the shape of a tortoise shell. The twenty-four men on each side of the table had different titles and duties as follows: Manager, president, vice-president, judge, attorney-general, prosecuting attorney, grand jury, jury of the court, sheriff, counsellor, protector, law proctor, witness, adviser, inspector, investigator, reporter, chief of police, police, executioner, warrant carrier, time-keeper, door-keeper, servant of the court.

"The office held by the different members of the executive committee depended either upon lot or the choice of the general manager, for one of the men who came to sit with the foreign guests complained that he had been appointed executioner and did not like the job.

"The worship of the gods of the Guild was the first business of the meeting. On the raised platform at the upper end of the hall an altar had been arranged for the God of Heaven, the God of Earth, and the God of Men, from whom the Guild gets its name of the Three Emperors' Association. On the wall were hung the pictures of the three gods, the Emperor of Heaven being in the middle and slightly higher than the other two. In front of them on a table was spread a feast of chicken, pork, fish, wine, vegetables, fruit, and rice. On the edge of the table burned two large candles and the incense offered to the gods. The members of the executive committee came up two by two, to offer to the gods their obeisance and thanks for the prosperity of the past year. They were directed in their worship by the secretary of the Guild, the one officer who was not blind. First, they were required to straighten their clothing, then they bowed their heads to the floor in the *K'e t'ou*, the Chinese sign of submission and reverence. The bow and the *K'e t'ou* were repeated three times, and then the next pair were brought up. All the time the worship was going on music was furnished by six of the best musicians of the Guild.

"After all forty-eight of the officers had worshipped before the gods the musicians gave a two-hour concert with their best songs and music. Any who had written new songs during the past year were called upon to give them at that time. Following the concert,

the business meeting was held from twelve to two. It consisted of reports and the discussion of methods for strengthening the Guild, and of ways and means for making the business of the blind entertainers more prosperous. At the end of the meeting a report giving a statement of the condition of the Guild, a résumé of the business of the past year, and the names of all the officers, musicians, committee men, and subscribers was burned on the altar, so that the gods might have a complete report of the work and development of the Guild.

"After the business meeting the committee constituted itself a court, tried the cases of those who were accused of having broken the rules and regulations of the Guild, and heard and attempted to settle cases where there had been a quarrel or dispute between any of the members. When the cases were brought before the court, testimony was taken and a verdict rendered. Each of the members of the executive committee carried out the duties of the office to which he had been assigned.

"The Guild has established a school for the children of its members, and also stands ready to give to all of the blind of the city a training that will fit them to earn their living, even though their families are unable to meet the necessary expenses."

Evidence by the blind: Studies in Chengtu and Nanking

4. Though we saw something of the blind people in other cities, our main study of the welfare of the blind under the old social order was made in Chengtu (Szechuen) and Nanking. Chengtu has its modern school (Chengtu Christian School for the Blind), established in 1922, which is obviously doing excellent work in academic instruction, in vocal and instrumental training, and in the early stages of handicrafts.

5. We are unable to say for certain whether the conditions of the blind community in Chengtu and Nanking are typical of those in other cities, but we assume that they are probably more or less paralleled in other parts. It may be of interest to record here some of our notes.

(a) CHENG TU

We visited *Chia Shu San*—the best known blind singer and instrumentalist—in his home. We had been informed that he earned at least CNC\$2,000,000 monthly (US\$166) from entertainments in tea-shops and at private functions. He was apparently in great demand.

as he had several engagements booked for the day on which we called upon him.

His courtyard and home bore evidence of his comparative prosperity. He supported a household of seventeen mouths; the family all appeared to be well dressed and well fed, kept two private rickshaws with pneumatic tyres, had two or three Pekinese dogs which were well laundered and nourished, and he supplied us with tea, cakes, biscuits, peanuts, and melon seeds. He was 52 years of age, had been blind for about forty-seven years, had largely trained himself as a musician but had received a good deal of help from friends. He was originally a member of a musical band, but for many years had been a virtuoso. He had never learned Braille. He considered there was plenty of scope for blind musicians. He gave a popular warlike solo, accompanying himself on percussion instruments, for our benefit.

Teng Hao Jan, whom we visited in his shop, is a well-known fortune-teller. He was 58 years of age and had been blind since his twentieth year. His fortune-telling had previously provided him with a good income, but business had slackened during the war years, and he had difficulty now in feeding the eight mouths dependent upon him. He had a smallish shop, poorly furnished, with a rabbit-warren of rooms behind where he and his family lived. He was an educated man, familiar with the *Book of Changes* before he became blind. His father was an M.A. of the old classical examination period and was a magistrate under the old regime. *Teng Hao Jan* followed the eight-symbol technique for his fortune-telling. He had taught for a period at the Christian School for the Blind in Chengtu, and in general advises better training in fortune-telling.

Hsieh Hsien Chih had a much more imposing shop on a busy street. We found him feeling the palms of one of three clients waiting to consult him. He then felt his client's head and gave his diagnosis and prognostications in a steady, quiet voice, inaudible to others present. His room was well furnished and his clients prosperous, 30-40 age group men. According to a scale of fees set out on the wall, an ordinary consultation cost CNC\$4,000 (U.S.33 cents), with extra charges for special prognostications. *Hsieh Hsien Chih* is President of the Fortune-Tellers (Phrenologists) Guild, and is a man of about 45 years.

Association for the Advancement of Blind Welfare. We met members of the Association for the Advancement of Blind Welfare in a dirty hovel in a rather poor district; approximately thirty blind adults and six blind children attended the hurriedly called meeting. The membership is about fifty. It was formed about a year ago and

has uncertain financial assets, mainly from a concert in the church, which concert had unfortunate reactions as a result of certain doubtful songs offending some of the Christian supporters. Wang Kui Yu took the chair at the meeting and struck one as having abilities as an organiser. He is an educated blind young man of the Christian School for the Blind, Chengtu. Mr. Yang, the blind secretary, had force of character and drive. He was in charge of the personnel section. He described the main occupations of the blind as musicians, labourers (drawers of water and carriers, corn-mill grinders, fluffers of cotton wool), weavers; admittedly little of this last item—no machines for training, no money for teaching. Actual principal jobs of those present were: Musicians, 14; labourers, 9; fortune-tellers, 7. Wang Kui Yu stated that there were also blind in Chengtu working as *Chung-I* (Chinese medical practitioners), and at netting, rope-making, and straw-shoe making. Blind women were reported to be employed as knitters, house-workers (including cooking and washing), musicians, and fortune-tellers. The members denied that there were any lazy blind women; all enjoyed work and did what they could.

Of the members present, twelve said they had attended the Blind School for shorter or longer periods. Eight expressed themselves as familiar with Braille and more or less efficient. They said blind children were generally well treated at home and only occasionally in hard times did they suffer. They said it rarely happened that a blind girl was thrown out by her family. Nevertheless, Teng Hao Jan admitted that it did happen and not infrequently in hard times.

They spontaneously expressed their desire to learn and to receive aid from the West in modern welfare work. They asked for Government legislation to safeguard their interests, to allow a monopoly of particular trades to the blind, and requested financial aid from the Government for establishing a programme and to support their Association. Teng Hao Jan wished us to recommend that the Government appropriate funds to establish a training school for the blind, to include training in fortune-telling.

Yang, the secretary, said they tried to support six students (boys and girls, two of whom were introduced to us) at the Blind School, but they had insufficient funds to see it through.

Only one year old, this Association, while not very strong, appeared both vigorous and representative. Its membership was small but growing and badly needed funds. An exhibition of music by six of its members showed remarkable skill and technique, a sense of rhythm and verve, and was more tuneful than Chinese

music sometimes sounds. Obviously the musical abilities of some of the members were above the ordinary.

The *Ssu Hui T'ang* (Hall of Pity and Grace) had been reported to us as fathering a group of blind destitutes and encouraging them in rattan-furniture making. We first called at its home for blind boys under 20 years of age. This was in a series of courtyards, where business for the poor, such as loans, registration licences to hawk, etc., was conducted in the front courtyard rooms. No basket-work or rattan furniture was made—it was bought to be hawked by the blind. In the inner courtyards were between fifty and sixty boys (mainly between 15 and 20) learning various musical instruments (lutes, drums, flutes, fifes, and violins, etc.), as well as singing, under three blind teachers. They were housed in bare rooms around the courtyard, on wooden beds with matting covers and dirty bedding. The boys appeared decently clad and comparatively well fed. They work in the mornings and have the afternoons free to fulfil their engagements at the teashops. They are hired out as entertainers. They do no work such as cooking or cleaning in the home. Each earns about CN\$1,000 daily. This money is pooled and used to supplement their food and welfare, and is also distributed proportionately to them according to talents and abilities. This seemed to be open to exploitation by the sighted staff, but the latter appeared well-meaning, honest, and reliable people.

The other Home was called *An Lao So* (the Home for the Old and Destitute) and housed 850 people in premises donated by philanthropists down the years. Here we learned that the Hall of Pity and Grace was the natural successor to the Hall of Universal Aid (*P'u Chi T'ang*) founded three hundred years ago. There were several large courtyards, with simple trades such as the making of match-boxes, straw sandals, and cloth shoes going on. In the central courtyard there was a large shrine housing memorial tablets to the benefactors who had donated funds and land to the Hall, also a K'ang Hsi Tablet recording the founding of the P'u Chi T'ang. There was an endowment of more than two thousand mow of land, mostly poor in quality, whose rice feeds the inmates. There were two hundred blind adults, who were supplied with their daily rice, but had to find their own vegetables, clothing, and bedding. Their living conditions were very poor, and they looked neither well clothed nor well fed. It was stated that practically all the two hundred had work. They found their own employment without aid from the society — sixty as grinders of rice and corn, sixty as hawkers. Of the rest, some were beggars, although this was against the regulations, and most of the women patched garments, did

simple knitting and spinning of thread. The earnings of the grinders of corn and rice are about CNCS\$1,200 daily, which they keep to supplement their diet, providing vegetables, and to buy clothing and bedding. The hawkers' earnings are sometimes more and sometimes less. All earnings are kept by the blind for food and clothing. The rice supplied is from the endowed land, and is generally half good quality to half coarse, poor quality. The blind are free to come and go at will. There is no money available for aid or training, although they spoke of it and asked for any help we could give them for these purposes. A Chinese practitioner (old style) attends occasionally and if anyone falls sick. The staff were educated philanthropists of the old school, not connected with any religious foundation. The Hall has no affiliations with Buddhism, Confucianism nor Taoism, but is a purely philanthropic effort and commendably indigenous.

(b) NANKING

We visited *Ling T'ieh An* in his home. He had been an associate of Dr. Sun Yat-sen and one of the early revolutionaries, later a Government official. He was aged 41 when he became blind as a result of cataract, and is now 60. During the war years he moved with his family to Szechuen, and made himself responsible for the welfare of the Nanking School for the Blind and Dumb, which had also been evacuated to the west and had fallen on hard times. His pleasant home, where there are sixteen mouths to feed, has scrolls of tribute on the walls from many distinguished leaders of the past and present. He is educated and well connected, with a great deal of most helpful information. Steeped in the Confucian classics, he unfolded to us some of the treasures of literature that had helped him and imbued him with a desire to aid in the welfare of the blind. He is anxious for the provision of facilities for the training of blind adults in ways of usefulness and employment.

Yin Chih Hsiang, who came to see us, was aged 36. He became blind at 16, after three years' progressive deterioration in his sight. He is a leading musician, holding a teaching post in three schools, with about 1,000 pupils, providing him with between twenty and thirty sessions weekly. He teaches the pianoforte and singing. When 16 years of age he went to the Nanking Blind School, where he learned Braille. He speaks English. He is largely self-taught in his piano-playing, but has received a good deal of instruction from friends. He makes a reasonable living, but expressed himself as eager to learn a great deal more.

Wang Pei Keng, aged 60, lost his sight when he was 21. He had

no chance of education at a blind school in those days, and has practised as a fortune-teller for nearly forty years, using the eight-symbol technique, and is now the informal leader of the loosely organised Blind Fortune-Tellers' Guild. He said that to his knowledge there were about two hundred of them in the city. The normal income, he stated, was from CNC\$300,000 to CNC\$600,000 a month, but might be more during the busy first two months of the Chinese year. He said that there were number of sighted fortune-tellers, but that they were less numerous than blind ones. Most of the sighted, he thought, did not depend entirely on this source of income. When asked what the fortune-tellers would do if their trade was declared illegal, he replied: "Mei yu pan fa"—"Nothing to be done." He considered that fortune-telling was less popular that it used to be, and that with advancing education it would lose further ground.

Mrs. Sun Hung Ying, aged 33, is a blind singer. She was born blind, can find her way in familiar places, and keeps appointments nearby, but needs a guide for more distant places. She has never been to school, is largely self-taught, and is kept fairly busy. She sings at celebrations and parties in private houses, and only occasionally in public restaurants. She says there are a number of other blind women singers. She also teaches singing to a number of private pupils. There is little teashop singing in Nanking. She says blind women do little in the home. Many girls and young women just sit about all day with nothing to do. A few do fortune-telling or housework, washing and cooking.

Wang Ta Chueh, aged 32, who came to call on us, had been a soldier in Shanghai in 1937. He was a major in the Fifth Army under General Chang Chih Chung, but became ill after inhaling fumes from high explosives and gradually lost his sight. He left the Army and went to Sian and Lanchow, where he practised fortune-telling. He is well educated, a graduate of the Military Academy, and a forceful character. He practises phrenology and palmistry, and has such good connections that after only six months in Nanking is well established. He has an office where appointments are kept, limited to two in the morning and two in the afternoon. His charge for sittings is CNC\$5,000. On this income he maintains a wife and young son.

He has learned Braille from friends at the Blind School. Mr. Hu and Mr. Lo Fu Hsing (both blind) have been ably helping him. He is eager to learn more, to travel abroad, and to devote himself to blind welfare work.

Other evidence

6. The following unedited comment from an experienced blind man suggests that in some provinces the circumstances of the blind are more tragic:

"The blind of the poor family spend their lives for the most part in a miserable, bitter, idle, and isolated manner. It is impossible for them to make themselves active and cheerful, neither have they privilege to do this. They are usually placed at the bottom of the family and treated not as men, but as useless rubbish.

"The blind of the well-to-do families are supposed to have a better life. They can sometimes play a little music, listen to radio programmes, or even are informed with some news by their family members. But the way in which they are less respected is just the same as in the poor family.

"The blind in Shansi Province and Kalgan are said to be in a most terrible way. They are treated just as animals. This can be understood from the fact that in some villages in Shansi the blind are equipped with various tools either to cultivate farms or to grind mills. The people in these two districts often throw away their blind babies or even kill them, because they are traditionally impressed that one blind addition to a family would altogether mean a great misfortune."

Another intelligent blind man of experience writes from Southern China:

"The blind in the country usually engage in such work as hog feeding, milling, or popping and water-carrying. These people, though occupied, are not entirely financially independent, or, if so, as some of them are, the life they lead is miserable, due to the public misconception of the blind. Most of them are abandoned by their families. The comparatively few more fortunate ones, who remain with their families because of their better financial conditions, though recognised to be members of their families, are not treated similarly to sighted members, being given no equal opportunities."

All our blind friends asserted that no blind were used as labourers in Central China—"that was peculiar to Japan". They had heard that some blind soldiers had made rope sandals and straw shoes. Peddlers were few and sold small articles, like cigarettes and matches. The largest total, they thought, were probably beggars, of whom they estimated there were between two and three hundred in the "Chu Chi Yuan".

Aspects of traditional occupations

7. We found in some quarters a tendency to condemn outright the occupations of fortune-telling, playing as minstrels, and begging. Let us not be too hasty in doing so. Enlightened people to-day know, of course, that fortune-telling has no basis in reason, science or ethics, yet even in the most modern countries women in particular will still seek out the palmist, the tea-cup reader, and other types of character-readers or fortune-tellers. In China its hold upon the people is still immense. We sat in the room of one renowned blind fortune-teller while he dealt with a queue of clients. These were not ignorant-looking men, but neat, middle class, and apparently intelligent. There is talk of forbidding fortune-telling by legislative action. Such action would probably drive it underground. It is suggested that the sounder way to banish the practice is by the steady education of the people until it becomes ridiculed and looked upon as a foolish waste of money. To prohibit it suddenly by legislative action would deprive many thousands of blind men and women of their means of livelihood. We were told that municipal figures gave the number of blind fortune-tellers in Nanking in 1937 as 931. Unless and until sounder alternatives are provided for their employment, or adequate means of subsistence provided by public authorities, their position would be a hard one, and they would be compelled to join the beggar population. An occupation is a legitimate one for the blind so long as it is legal, so long as it meets a public demand, and so long as the blind craftsman gives service which is satisfactory on the scale of current standards. Superstitious as the practice is, we suggest that it should be outlawed by the normal process of education, rather than by precipitate action.

8. The minstrel is condemned because he sometimes sings lewd songs in streets, shops, and tea-houses. Again, this tendency to bawdy humour is not the product of the blind singer as such, but is the custom of the country. He mixes his songs to suit mood and occasion, and no doubt he would be regarded as a dull fellow if vulgar ditties did not have their place in his repertoire. Trying to reform China by making the blind paragons of virtue is to begin at the wrong end. All that would happen is that they would lose their present scanty enough occupations to sighted fortune-tellers and minstrels, who would give the public what it wanted.

9. Begging is a miserable, wretched, undignified occupation from every angle. There is only one thing to justify it—how else are the unemployed blind who have lost touch with their families to gain a livelihood at the present time? It should be understood that at

least half of China's blind population are probably unemployable because of old age, ill health or secondary disability. Such of them as are not taken care of by their families, by charity, or by pension from public authorities have no recourse but to beg. We would urge that the Chinese family system stands strongly by its ancient duty, and that State, municipalities, and the charitably minded public co-operate in giving homeless beggars decently run hostels where they may pass their days in comparative comfort.

10. Altogether, the whole picture of the blind in China under the old social order is not quite so dark as might have been expected. It has its own methods of taking care of its sightless citizens; our task is to see in what way these methods can be improved.

CHAPTER IV

Extent of Blindness in China

Difficulties in obtaining reliable figures

1. It is difficult to estimate accurately what is the extent of blindness in China. There are no available census figures to guide us in any but the roughest calculations. In certain cities there are variable suggested figures of the number of blind fortune-tellers (we were given the number of blind fortune-tellers in Nanking in 1937 as 931), or blind musicians, but these cannot be regarded as accurate. Numerous guesses have been made as to the number of blind in representative cities such as Nanking and Chengtu (the figure of 10,000 was offered us for the former, and that of 16,000 for the latter), but these can only be labelled as guesses. Few reliable conclusions can be drawn from any figures quoted as to the numbers of blind children in any given community, or as to the numbers of blind men and women in any of the cities. The blind themselves have no information. They have their loosely organised guilds, they have their informal meetings of blind musicians or blind fortune-tellers, but they have no membership lists or any organisation with statistics that help in any way.

2. Hospital returns on the incidence of blindness amongst patients seen may be regarded as accurate, but are not a natural cross-section of the community as a whole, so are of little aid. It is, therefore, only possible to make an estimate based on the prevalence of blindness in other Far Eastern countries and on general impressions. We are probably as near accuracy as it is possible to be on

such slender evidence in suggesting that there are probably 2,000,000 blind in China, i.e. 0.45 per cent. of the total population, and this figure may easily be an underestimate.

3. There is no evidence, that we have been able to gather, to suggest that the prevalence of blindness is on the increase in China. In actual fact such evidence is very difficult to produce and even more difficult to prove. The actual blinded soldiers, whose numbers we consider have been grossly exaggerated, do not materially affect the grand total. Several foreign doctors, who have seen many years of service in China, have formed a distinct impression that blindness is gradually diminishing. This is to be expected in view of the facts (a) that western medicine is reaching increasingly large numbers of the people; (b) that the National Health Administration is reaching out through its hospitals, dispensaries, and clinics to the rural communities in remote villages with modern treatment, and (c) that preventive medicine with an emphasis on vaccination and propaganda against trachoma, is being brought to the homes, schools, and factories of the people in such a way as to reduce the complications of a variety of diseases such as smallpox, gonorrhœa, and trachoma.

4. Due to the scourges that afflict China from time to time, such as famine, floods or war, there are marked fluctuations in the deficiency diseases. It has been found that there are sharp rises in the incidence of keratomalacia during these times, and a corresponding decrease in times of prosperity. Due to carelessness or neglect in the diet provided in orphanages, refugee homes, and beggars' hostels, we occasionally find evidence of malnutrition affecting the sight of those living in these institutions. A faulty diet lacking essential animal fats may have dire effects on the eyes and lead to blindness. It is possible that during the war years there has been a relative increase in blindness from malnutrition in the worst war-stricken provinces of China. It is doubtful whether this materially affects the general statement made earlier, and we remain of the opinion that there is no evidence that blindness in China is increasing.

5. From evidence that we have been able to collect about geographic distribution of blindness, and there are few comparative surveys to guide us, it would appear that blindness is uniformly prevalent. The causes may vary in importance from north to south or from east to west, but climatic variations do not appear to influence materially the general picture. The dust storms of Peiping and the north are matched in influence by the brighter sunshine for longer periods in the south.

Definitions of blindness

6. What is regarded to-day as the "blind" population includes, of course, not only the totally blind, but an even larger number who have partial vision, ranging from mere perception of light and shadowy forms to adequate vision for moving freely in the streets in the normal way. It is necessary to have some precise definition so as to determine who is entitled to blind welfare service, State pensions, and so on. There are a number of complications—restricted fields of vision, sight which is useful in moderately lit rooms but useless in bright sunlight, etc. Here are some of the definitions already established:

In *Britain*, for adults, the Blind Persons Act, 1920, defines a blind person as one who is "so blind as to be unable to perform any work for which eyesight is essential".

For children, the Education Act, 1921, states:

"The expression 'blind' means too blind to be able to read the ordinary school books used by children."

The foregoing practical definition for adults converted into medical terms by the Royal Society of Medicine (Section of Ophthalmology) is "where acuity of vision (refractive error being corrected) is below 1/20th of the normal (3/60ths Snellen), a person is usually unable to perform work for which eyesight is essential, and is therefore blind. Where acuity is better than 1/10th of the normal (6/60ths Snellen) the presumption is that the person is not blind unless there is some counter-balancing visual condition, as great contraction of the field of vision, marked nystagmus, etc. The test to be applied is not whether a person is unable to pursue his ordinary occupation, or any particular occupation, but whether he is too blind to perform work for which eyesight is essential."

In *United States* (for census): "Include as blind any person who cannot see well enough to read even with the aid of glasses."

In *Germany* (Census 1925): "A person who, with the help of suitable glasses, cannot find his way in strange places or cannot count outstretched fingers at a distance of one metre."

In *New Zealand* (for pensions on account of blindness): "A degree of permanent and irremediable visual defect in which the vision in each eye is 'not greater than 1/60th'."

In *China* (for statistical survey by Dr. W. P. Ling): "An eye should be classified as blind when its best vision, corrected by glasses if necessary, is as poor as 1/60th (Snellen). When the patient can only count fingers, distinguish hand movements, or has only perception of light, the eye is also blind."

Dr. E. R. Cunningham, of the Division of Ophthalmology in the West China University College of Medicine, for statistical survey, has used Trousseau's definition "inability to count fingers at a distance of one metre".

As blind-welfare services develop in China it will probably be found advisable to create precise definitions to decide what children should be educated in schools for the blind, and what adults should be admitted to workshops for training and entitled to help from blind-welfare services. For those blinded during hostilities in the war, particularly the blinded-soldier group, it will be necessary to have definitions precise and practical to determine who are entitled to pensions, when granted. We suggest that probably the definitions worked out in Great Britain, from long experience, will best meet the case.

CHAPTER V

Causes of Blindness

General review

1. It is generally agreed that the incidence of blindness in China is high. At first sight it appears strange that so little has been written on the possible causes of this high incidence. The average doctor is so overwhelmed with the mass of work involved in treating eye diseases that he has little time for compiling careful statistical data on which to frame a report and less time for conducting any mass surveys. Nevertheless, from time to time monographs have appeared in the *China Medical Journal* drawing attention to the major underlying causes of blindness in various districts. These reports have generally emanated from one or other of the larger hospitals, mission or Government, and refer primarily to patients who have reported for treatment. From these reports it would appear that inflammatory diseases of the conjunctiva and cornea, including trachoma, with their complications and sequelae, rank of major importance. Other prominent causes are the eye complications of acute infectious diseases, such as smallpox, measles, and meningococcal meningitis, occurring in childhood, deficiency diseases such as keratomalacia, venereal diseases, and glaucoma and cataract.

Climatic and general

2. These specific causes may vary from province to province, and from year to year, dependent on climatic conditions, on prosperity

or famine affecting the population, on war or peace reigning, and on the prevalence of epidemics. It is not easy, however, to marshal these generalisations into precise statistics to cover so vast a country as China. This land is subject to great variations in climate and amazing fluctuations in its harvests. The surveys on which we are mainly dependent for our evidence cover hospital out-patients in particular centres made by busy ophthalmologists. Valuable and reliable as these are, they tell us only part of the story, and cover only a short span of time.

Typical surveys

3. We are indebted to Dr. E. R. Cunningham for help in obtaining much of the information we required, and we shall quote freely from his report "Blindness in West China" in the *Chinese Medical Journal* of 1936, pp. 1507-1512. We are also grateful to his colleague, Dr. Eugene Ch'en, for very valuable information, and to Dr. W. P. Ling, of Nanking, for much assistance.

Harston, reporting from Hong Kong in 1920, regarded the chief causes of blindness in South China as "glaucoma, syphilis, gonorrheal ophthalmia, and trachoma". In 1929 Howard named "trachoma as the cause of half of this blindness and more responsible, directly and indirectly, for economic loss to the country than any other single factor". However, in 1930, Lossouarn blamed smallpox as responsible for blindness in half a million people in China, and gave the third place to trachoma. Dr. W. P. Ling stated in 1923 that trachoma "occupies the first position in the causation of blindness amongst the patients in our clinic" (Peiping Union Medical College). From this it would appear that trachoma is either considered to be the most important single cause or else one of the first three major causes of blindness in China. However, in his more recent unpublished report of August 1945 he accuses phlyctenular conjunctivitis of being the most important cause. He bases this conclusion on what he describes "as personal impressions, which, at times, in a subtle way seem to speak the truth better than inaccurate statistics". Dr. Ling gives the causes of blindness in their relative importance in the following order:

- (1) Phlyctenular conjunctivitis (scrofulous, eczematous).
- (2) Trachoma.
- (3) Venereal diseases.
- (4) Tuberculosis.
- (5) Avitaminosis (keratomalacia).
- (6) Injuries.

- (7) Refractive errors.
 (8) Glaucoma.
 (9) General diseases.

CAUSES OF BLINDNESS—TYPICAL SURVEYS

	E. R. Cunningham, 1936, analysing 749 blind eyes in 506 patients	Dr. S. Shen, M.D., 1945, analysing 1,130 blind eyes in 748 patients
<i>Infectious diseases</i>		
Ulcerative keratitis of unknown origin	159	158
Gonorrhoea: Adult	110	66
„ Children	12	34
Trachoma	106	438
Conjunctivitis muco-purulent...	26	3
Syphilis congenital	3	2
„ acquired	15	41
Meningitis	16	14
Tuberculosis	10	2
Smallpox	8	15
Measles	5	15
Chronic dacrocystitis	3	7
Leprosy 1, pneumonia 2	3	—
<i>Unknown etiology</i>		
Iridocyclitis	25	52
Endophthalmitis	9	3
Panophthalmitis	1	—
Sympathetic ophthalmia	2	—
Optic atrophy	3	14
Central retinitis	—	1
Total infections	516	865
<i>Traumatic</i>		
Casual	29	35
Industrial	4	3
War	10	4
Total traumatic	43	42
<i>Tumours</i>	4	12

Non-infectious

Keratomalacia	...	94	90
Phlyctenular conjunctivitis	...	5	7
Facial palsy	...	1	—
Retinitis pigmentosa	...	4	6
„ proliferans	...	3	—
Glaucoma primary	...	27	46
„ secondary	...	—	6
Cataract primary	...	32	31
„ secondary	...	—	10
Myopia	...	4	12
Detached retina	...	2	—
Pterygium	...	14	—
Vitreous opacities	...	—	1

Congenital and Hereditary

Anophthalmos	...	—	1
Corneal leucoma	...	—	1

Total non-infectious	...	190	223
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GRAND TOTAL	...	749	1,130
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Under the heading of "Causes of Blindness in Wartime Free China", Dr. Louis W. S. Chang has submitted a statistical study of clinical cases from September 1939 to September 1942, in the N.W. Hospital in Sian, and from July 1944 to June 1946 in Chungking Central Hospital.

He reports on 1,594 cases, of whom 862 had bilateral blindness, in Sian, and 406 cases in Chungking of whom 101 had bilateral blindness. His etiological analysis of these cases is not very precise for our purpose, giving the following record which we have shortened:

(a) Infection	...	1,520 eyes	51.3 per cent
(b) Trachoma	...	1,156 „	39.0 „
(c) Disorders of nutrition, etc.	131 „	4.8 „	„
(d) Other causes (our summary)	538 „	18.1 „	„

It will be observed that these figures are inaccurate percentages and, as a result, of little value except as indicating the incidence of trachoma.

Sex incidence

4. When Dr. Chang's figures are analysed as to the relative numbers of men and women patients affected, it is found, as in all other

figures seen, that twice as many blind men as compared with blind women were examined. This does not necessarily mean that the number of blind males is twice that of blind females over the country generally, since the proportion of patients as a whole reporting to hospital in China is in a similar ratio. Louis W. S. Chang gives the ratio of blind in the north-west as three blind men to one blind woman.

Age groups

5. It is of some interest to observe the age groups reported by Shen:

1-10 years	...	185 eyes	...	122 patients
11-20 "	...	139 "	...	97 "
21-40 "	...	409 "	...	291 "
41-60 "	...	323 "	...	196 "
Over 60 "	...	74 "	...	42 "

Louis W. S. Chang reports that the age incidence is highest in the 21-30 years age group.

Relative importance of certain factors and synopsis of views of leading ophthalmologists

6. The relative importance of some of the factors entering into the causation of blindness is set out below. We have attempted a synopsis of the views of a number of leading ophthalmologists and doctors of wide experience.

(1) *Ulcerative keratitis of unknown origin.* In all the reports we have seen, a high proportion of eyes are blinded by ulcerative keratitis. Cunningham records 159 out of his 749 cases. Shen records 158 out of his 1,130, while Chang records a much higher proportion. The defect is commonly one of adherent leucoma. Most ophthalmologists are agreed that an acute conjunctivitis in one form or another is the original cause of most of the corneal ulcers. Acute conjunctivitis, embracing the damaging muco-purulent form, is one of the most frequent eye conditions met with in the normal hospital in China. The organisms which have been most frequently found are the Koch-Weeks bacillus, the pneumococcus and the gonococcus. Cunningham mentions that probably "many of the ulcers which cause blindness as recorded under the heading of ulcerative keratitis of unknown origin were the result of muco-purulent conjunctivitis". We must regard this condition as an important cause of blindness in China, providing evidence as it does of the destructive spread of infection in unhealthy and crowded

communities due to uncleanness and ignorance. It is found that a high proportion of ulcerative keratitis cases are found to have trachoma. Muco-purulent conjunctivitis is also commonly associated with trachoma, the one aggravating the other.

(2) *Trachoma*. Along with Egypt and India, China may be called the home of trachoma, which implies that it is also the most common eye disease here. The organism is probably an ultra-microscopic virus, as yet undetermined. We must accept this disease as one of the major causes of blindness in China, if not the principal one. McCallan stated as early as 1913 that blindness may be caused either by trachoma itself or its sequelae. The principal sequelae causing blindness are trichiasis, entropion, and xerosis, and not the trachomatous ulceration of the cornea. The continual irritation of the cornea from the lashes produces the injury which is followed by scarring and opacities or ulceration leading to opacities. So blindness from trachoma may be caused by: (a) pannus formation; (b) weakening of the cornea with formation of kerato-conus or interior staphyloma; (c) opacity of the cornea by destruction of Bowman's membrane in pannus formation.

E. R. Cunningham's, Shen's, and Chang's figures all appear to confirm these original ideas of McCallan, and to find in China that trachoma constitutes a major cause of blindness. In North China, Ling found that trachoma occupied the first position as the cause of blindness. Shen and Cunningham found this also true for West China. It needs to be remembered that these figures are all for patients reporting to a hospital's normal out-patient department. It is also true that a very high proportion of China's population is infected with either acute or chronic trachoma, and that a large proportion of patients reporting to eye hospitals as out-patients are suffering from this disease or its complications and sequelae.

Trachoma can produce blindness directly from its several complications or sequelae, or indirectly by providing the fertile soil on which more acute infections flourish. W. P. Ling holds that "numerous trachoma cases are rendered more severe and serious by the repeated superimposed infections, e.g. Koch-Week's and gonococcal". It is probably not the most important cause of blindness in the young. Its damaging effects are mainly produced in adults, as a result of prolonged irritation and scarring.

(3) *Phlyctenular conjunctivitis*. W. P. Ling regards phlyctenular, next to trachoma, as the most common eye disease in China, affecting young people of either sex. "It is a particularly destructive eye condition when it involves the cornea, leading to blindness. It is peculiar because of its tendency to recurrence over a period of months or years. Generally, it is after repeated attacks that blind-

ness results. It often attacks both eyes, completely disabling the individual."

This condition was formerly described in the west as scrofulous or eczematous conjunctivitis. The eye condition is an expression of the debilitated constitution of the patient. Many ophthalmologists regard it as an ocular reaction to a latent or manifest tuberculosis of the lymphatic system, the other organs of the body being free from any such diseases. In the majority of cases the Mantoux test (tuberculin test) is positive.

When it attacks the cornea it is very difficult to control and leaves an opaque scar, the size and location of which determine what degree of vision remains. This disease is mainly found among the poorer classes, who are inadequately fed, poorly housed, and commonly overworked. It is not contagious in any way.

(4) *Syphilis*. It would appear from these figures that syphilis is not a common cause of blindness in China and that congenital syphilis is a comparatively rare cause. It is probable that in some of the large cities nearer the eastern seaboard, where syphilis is so widespread, it is a much more frequent cause, but there are no statistics to confirm this. Many persons carry the disease without showing any symptoms.

(5) *Keratomalacia*. In all surveys the majority of patients blinded from keratomalacia were found to be children under 10 years of age. In Cunningham's list 90 per cent. were children under 7 years of age, seen during a period of civil war in and around Chengtu, when the diet of the poorer classes and of charitable institutions, such as orphanages, was most restricted. He calls attention to the fact that the high incidence of blindness due to keratomalacia was abnormal, and due to civil war. Shen found that his cases were similarly due to the recent war, and mainly observed amongst refugees. Some of us observed the increased prevalence of blindness from this cause also in Hunan, Kwangsi, and Kweichow, due to the prevailing malnutrition resultant upon the war, and also amongst refugees during the 1944 retreat from Hunan to Kweiyang. Keratomalacia, we feel, must be regarded as one of the important causes of blindness, particularly amongst the poorer classes.

(6) *Gonorrhoea*. These figures would appear to conflict with the general impression of most ophthalmologists and doctors as to the prevalence of blindness, particularly in infants, from gonorrhoea. Many infants lose their vision from this disease due to delivery by untrained midwives. Gonorrhoeal ophthalmia is a very acute disease and produces violent clinical symptoms. The eye secretes profuse quantities of pus which is very contagious. In all respects it is

a horrible infection, causing irreparable blindness quickly. Crede's method of instilling a weak solution of silver nitrate in the eyes of newborn babies immediately upon delivery is not generally practised in China. The surprising fact emerges from the figures given by E. R. Cunningham and Shen that blindness in adults from acquired gonococcal infection is much commoner than from ophthalmia neonatorum. It is highly probable, we feel, that large numbers of infants lose their sight from this cause, but are never referred to a hospital for diagnosis and treatment.

(7) *Acute infectious fevers—smallpox and measles.* The figures of E. R. Cunningham, and also Shen, suggest that smallpox and also measles are comparatively uncommon causes of blindness, from which Shen concludes that "smallpox is not an important factor causing blindness in west China". However, Lossouarn, in a rather dogmatic statement to the International Association for the Prevention of Blindness, Brussels, 10th October 1930, stated that "about half a million have lost their sight in China from smallpox alone, constituting 35 per cent. of the total number of blind". Probably the true position will only be ascertained after fuller surveys—and may be found to be somewhere about half-way between these two positions. One's impression is that the specific fevers, smallpox and measles, in particular, are not uncommon causes of blindness in China, particularly in the north and in country districts.

(8) *Traumatic.* Injury is responsible for a small number of blind in most places. In the more industrialised parts of China it is more frequent, and as China becomes increasingly industrialised, unless adequate safeguards are insisted upon in factories, the number may be expected to mount. Since the large majority of China's population remain agriculturists, there is comparatively little traumatic blindness. Amongst other causes of traumatic blindness lime burns must be included. At one time it was the inhuman practice of bandits to throw lime into the eyes of their victims, and terrible consequences followed. The majority of Chinese doctors (*Chung I*) are wise enough to leave eyes alone; occasionally injuries from needling are observed. The old teaching was that the eye left to itself will wash away the disease and cure will result, and there was nothing very seriously wrong with this *laissez-faire* attitude.

(9) *Cataract.* This is probably the commonest cause of blindness in old people in China. A fairly high proportion of cases are complicated by the lesions resulting from chronic trachoma. It is generally considered that intense sunlight predisposes to cataract formation. It is possible that there is also a nutritional deficiency, as yet undetermined, which may be a further factor. It is often

considered to be commoner amongst the peasant population, whose diet has a limited range, and this needs further investigation.

(10) *Glaucoma*. This is also a fairly common cause of blindness amongst the adult population. Glaucoma consists of an increase of the pressure in the eyeball, similar to an increase in blood pressure. Left alone it produces blindness. Probably a large number of such cases go undiagnosed and a high proportion of those seen have been neglected and become inoperable. Many of these cases are complicated by earlier eye infections and neglected foci of infection elsewhere.

(11) Hereditary and congenital defects are considered infrequent factors in the causation of blindness in west China.

Summary

7. It is fairly obvious, therefore, that most of the blindness in China has its direct and indirect causes. We may define them as below:

<i>Direct causes</i>			<i>Indirect causes</i>
(1) Smallpox	...	...	Lack of vaccination.
(2) Trachoma	...	...	Poverty, dirt, low standard of hygiene.
(3) Ophthalmia neonatorum			Inadequately trained midwives.
(4) Phlyctenular conjunctivitis	...	...	Poverty, low standard of living.
(5) Keratomalacia	...	...	Deficiencies of diet.
(6) Ulcerative keratitis	...	...	Ignorance, poverty, poor hygiene, low standard of living.
(7) Muco-purulent conjunctivitis	...	...	

If we accept the above as direct causes of blindness, we have to admit that there are a number of indirect causes that could be controlled and eliminated by co-operation from the general population. These may be summed up as ignorance, poverty plus its attendant low standards of hygiene and sanitation, bad ventilation, and diet deficiencies. Also to be included as indirect causes are neglect of vaccination against smallpox and the lack of adequately trained midwives to safeguard the eyes of the newly born.

8. Our attack upon the vast incidence of blindness must therefore include the medical one of adequate treatment of eye diseases whenever and wherever they occur, and also the greater task of educating the general population to remove the important indirect causes.

The Prevention of Blindness

General review

1. The prevention of blindness depends upon two courses of action: (a) the prevention of the diseases responsible for causing blindness, and (b) the treatment of the patients suffering from the diseases likely to lead to blindness. The really vital course of action lies in the field of prevention, in the eradication of the causes of blindness. In the previous chapter we have seen what ophthalmologists consider to be the main diseases which, in China, constantly add to the heavy toll of those condemned to live in the dark for the rest of their days. We have attempted to assess what we consider to be the direct causes of blindness, and what, on the other hand, are regarded by us as indirect and contributory causes. Our attack upon all these may be considered wise economy, for the elimination of both direct and indirect causes will not only save to the community a large section of society whose employment and service would otherwise be lost, but will also save the Government and society a good deal of expenditure necessary for the welfare of the blind. Further, it needs to be added that the saving on medical service both for Government and mission hospitals will be enormous.

Standard of living

2. It is our opinion that the low standard of living of the bulk of the people constitutes one of the major contributory causes of blindness. All the evidence, both past and present, shows that blindness is closely associated with poverty, ignorance, bad housing conditions, primitive sanitation, and a poor, unbalanced diet. It has generally been found that there is a diminution in blindness commensurate with any improvement in the standards of living of the people. We cannot wait upon this slow process taking place. It is necessary to take aggressive action with all other interested agencies against these enemies of mankind: poverty, ignorance, and malnutrition. Government, social organisations, charitable bodies, and private individuals should join together in a common aim to improve social conditions, to educate the masses, and to ensure that there is adequate food for all. We would suggest that one of the first essentials to the eradication of the causes of blindness is to improve the standard of living of the population, and that without this much of our other preventive work is likely to be vitiated.

Education

3. We consider further that widespread ignorance of the elementary principles of personal and public hygiene and of the care of the eye are contributing factors to blindness which we cannot afford to neglect. The eye is a vital organ having its own defensive mechanism. If left alone it will very often provide for itself the necessary resistance to infection. But where dirt abounds or when interference takes place from unskilled and unclean hands, using injurious medicaments, and where neglect is accompanied by frequent rubbing of the sore eye, normal resistance is unable to overcome the forces arrayed against it. Personal hygiene and public health go hand in hand, and education of the people in one guarantees the development of the other. At various medical centres admirable charts have been produced illustrating the ways in which ignorance of the simple rules of cleanliness can have dire results on the eyes. We would suggest that a wide use should be made of such charts, as well as of propaganda in the Press and on the radio, to eradicate the evils attendant on ignorance. We would suggest that all such literature should be simple and vivid, so that none may fail to understand the story being told. Through the medium of all grades of schools and colleges, by talks in village halls and churches, and by every available angle of propaganda we should seek to educate the people in methods of cleanliness. The avenue of education opens out into wide vistas, but ignorance shrouds the road in darkness, and when this ignorance becomes a contributory cause of blindness we must use all resources to save the eyes of the people for the wide vistas of light and beauty.

Ophthalmia neonatorum

4. Figures may vary as to the number of children whose blindness is the result of infection at birth from gonorrhoea, but it is known to be a high total, and it is one of the easiest to reduce. A long span of years may be required to train in modern methods the half-million or more midwives which China needs. It will probably be impossible, before producing an adequate midwifery service, to dispense entirely with the old-fashioned midwife with her cruel, dirty technique. But is it really necessary to wait on these events before attempting to eradicate ophthalmia neonatorum as a cause of blindness? We know that a comparatively simple measure, the instillation of a few drops of a weak solution of silver nitrate into the eyes of the newly born will almost entirely safeguard the infant's eyes from this disease. Since the adoption of Crede's method we

have seen in all western countries an amazing reduction in the number of blind infants. It is, in fact, rare to find cases of blindness from this disease, once Crede's method has been adopted by midwives generally. We would, therefore, suggest that through every available channel open to the National Health Administration, through medical and nursing schools, through hospitals and out-patient departments, through clinic and ante-natal centres, through home visitation in towns and villages, and through Chinese Red Cross units, Crede's simple method be propagated. The apparatus is minimal, and a weak solution of saline or boric acid, together with a 1 per cent solution of silver nitrate, could be issued, the simple technique taught, and hosts of eyes could be saved.

Smallpox

5. The ravages to the eyes of young children from the specific fevers, and smallpox in particular, are difficult to exaggerate. The evidence suggests that smallpox is both common and generally severer amongst the rural population. In the towns it has long been the policy of the National Health Administration to spread vaccination as an effective protective measure, and it is common to find clinics, dispensaries, and out-patient departments crowded each spring with small children coming for vaccination. However, it is less easy to reach the villages and remote farmhouses. It is imperative that a drive should be made to extend vaccination over an ever-widening area if we are to eliminate this devastating cause of blindness. It is a simple matter to teach the technique to laymen and women, and a wide variety of agencies could be used to guarantee the effective protection of the children not yet of school age. Those at school should become the responsibility of the authorities to ensure that vaccination has been successfully carried out on all the scholars. We are of the opinion that such measures would enormously reduce and possibly eliminate the incidence of blindness from this cause.

Trachoma

6. Almost all hospitals in China have their out-patient departments daily crowded with a host of victims of this scourge. All ophthalmologists in China recognise it to be one of the most important causes of blindness with which the country is faced. Some of us hold the opinion that the first infection of the eyes probably takes place from the mother while the baby is still at the breast. A high percentage of China's population is affected with the disease in its acute or chronic forms, and has frequent exacer-

bations. And its complications both to the eyeball and to the lids have a final destructive effect on the sight. The bacillus responsible has never been exactly identified, but the complicating bacilli which infect the already diseased eye have been defined. The evidence is definite that uncleanness plays a large part in the spread of the contagion. We know that one person easily infects another, either from a shared handkerchief, cloth, or towel, and a variety of similar ways. The delightfully refreshing hot towel which is passed to one on so many occasions in China is probably an important contagious vehicle. We would therefore suggest a campaign against uncleanness, for personal hygiene on the part of the nursing mother, and against the widespread use of the common hot towel, as part of the means of eradicating trachoma. A great deal more depends on the slow education of the public. We would further suggest that there should be research not only into the specific infective causes of this disease, but that attention should be directed to the wide variety of treatments recommended. Where there are many treatments we generally conclude that none is certainly effective. More effective treatment is of major importance.

Phlyctenular conjunctivitis

7. "The prevention of phlyctenular conditions of the eye presents problems that are more social and economic than medical. The disease is more widespread among the relatively poor classes of the community, who are inadequately fed, poorly housed and often overworked" (W. P. Ling). This is another of the diseases of the eye which we can expect to diminish as the standard of living of the population is raised. The solution lies in the provision of better food, more vitamins A and D, abundant fresh air and sunshine, and regular hours of work. Since it is a disease liable to recur, it has been suggested that tuberculin injections should be used for lengthy periods of time, say six months, when the recurrences are successfully controlled and prevented. Locally produced tuberculin has been found to be more effective than the imported article, and we would suggest its wide use as a justifiable preventive measure, particularly in young children, to stamp out this recurring tendency to blindness.

Keratomalacia

8. The tragedies of war are manifold and affect not only the conflicting armies, but the civilian population. One of the effects on the civilian population which became manifest during the recent war, as it had previously revealed itself in civil war and in times of

famine, was marked malnutrition. This has generally been most closely observed in charitable institutions, prisons, and orphanages, where, as the result of deficiencies of diet—particularly animal fats and vitamin A—blindness developed. Keratomalacia may be regarded as a relatively uncommon cause of blindness, but there are some grounds for believing that a large proportion of charitable institutions, operated by kindhearted people to serve a desperate need, has neglected to provide an adequate and balanced diet to guard against this danger. We consider that this is something that needs to be mentioned because of the commendable effort that has been made to care for the destitute, young and old. The remedy is easy, and we suggest that animal fats and vitamin A, if given to such undernourished people, will cause keratomalacia to disappear, just as it does in times of prosperity after months of famine.

Ease of prevention

9. It will be seen from the above simple suggestions that there is nothing difficult about eradicating these indirect and some of the direct causes of blindness. The tragedy is that these five major diseases cause almost the whole loss of sight in the younger generation. And they are all so easily preventable, given the will to try, given the ability to reach the people, and given reasonable co-operation from the parents. Total vaccination will banish smallpox; adequate animal fats in children's diet will make keratomalacia impossible; proper food, vitamins A and D, sunshine and fresh air, together with tuberculin injections, may eliminate phlyctenular destruction of the eye; a few drops of weak silver nitrate solution in the eyes of every baby at birth almost exterminates ophthalmia neonatorum, and elementary cleanliness, together with simple lotions and early treatment for the eyes, will prevent the scarifying effect of trachoma.

10. Blindness from any of these causes is almost unknown in the west. It is possible to visualise their disappearance in a similar way here. With their departure from the scene in China, probably two-thirds of the blindness would be gone. This is not a problem for which we have to find a solution, rather is it a task for which we must rally all our resources. It is a question of applying common sense to the everyday lives of the people. It is a matter for all of us to take in hand, for all agencies, educational, social affairs, military and national health, to join forces with Red Cross organisations, missionary bodies, and all charitable organisations to make these causes as unknown in China as they are to-day in the west.

Chief measures recommended

11. We consider the following most important measures should be undertaken in the prevention of blindness :

(1) Measures for the general uplift of the people, to raise their standard of living and improve their nutrition.

(2) Measures for the simple education of the people in elementary hygiene; in the care of the eye, the elimination of dirt, and fly control.

(3) Measures for the care of the mother and child (pre-natal and post-natal), vaccination, and the control of venereal diseases.

(4) Measures for the care of the child at school by means of school medical service for refractive tests, supervision of the character types and paper used in schoolbooks, adequate standard of lighting and ventilation, and simple truths of cleanliness and care of the eyes.

(5) Measures for propaganda about the causes of blindness, concerning the means of guarding against trachoma, and of the harmful effects of deleterious substances applied to the healthy eye, both in schools and colleges, and amongst the general population.

(6) Measures for elementary prevention should be undertaken by the health authorities (National Health Administration) through provincial and county health organisations to develop health visitors to the homes, and through school teachers to propagate elementary instruction. This instruction should include the hygiene and care of the eye. They should have available simple lotions, normal saline or boric acid, and argyrol or protargol eye drops, and instruct the villagers in their use.

(7) Special care should be taken to introduce the following :

(a) Widespread use of Crede's method of silver nitrate 1 per cent. solution eye drops for the newly born.

(b) Vaccination and elementary eye care of the pre-school-age children.

(c) Supervision of the school-age children by qualified doctors through a school medical service.

(d) Medical care of the eyes of college students, workers, and all adults through clinics in colleges, factories, and offices.

(8) We would further suggest that full use should be made by the National Health Administration of any or all bodies, such as the Chinese Red Cross, in augmenting its resources to fill such a programme. There are large numbers of charitable bodies and missionary organisations which should be mobilised to aid in its fulfilment. Finally, we would suggest that the best propaganda is

the gaining of the confidence of the people in modern treatment and prevention through seeing for themselves the excellent results of skilled and careful treatment.

CHAPTER VII

The Treatment of Eye Diseases

General review

1. Ever since Dr. Colledge arrived in China nearly 120 years ago and began his treatment of ophthalmic cases, a fine body of men, both westerners and Chinese, has given skilled and devoted service to the treatment of eye diseases. So busily are these medical men engaged on such work that few of them have been able to find time, either to keep accurate statistics or provide factual reports on their work. Many ophthalmologists consider that the prevalence of eye diseases could be reduced by at least 50 per cent., and possibly by as much as 75 per cent., by early and adequate treatment, and by preventive measures. The number of eye cases seen at the out-patient departments of the several hundred Government and missionary hospitals in China, together with the probably larger number seen at thousands of smaller clinics, must amount to a formidable total annually. There is in addition the large number of cases seen and treated by private doctors in their normal practices.

2. For people of adequate financial resources, and for those resident in the larger cities, there would appear to be ample facilities and skilled doctors to treat them. The major problem presented to us is to provide for the poor people, and the peasant population in country villages remote from any hospital facilities, and in any case unable to afford the fees charged. China, with its 13,000 doctors, is faced with the ailments of a population of 450 million, and its resources of manpower and its institutional facilities are inadequate to meet so urgent a need by any cut-and-dried plan. It is also probably true that at least 50 per cent. of those 13,000 qualified doctors are to be found practising in half a dozen of the largest cities. This is probably governed by the fact that it is only possible in the larger cities for a living income to be assured. However, it is also responsible for further limiting the available personnel to treat the village populations, who constitute about 80 per cent. of China's multitudes. The peasants continue largely, if not solely, dependent

on old-style Chinese medical practitioners (*Chung I*) for the treatment of their diseases. We have no easy solution for this problem to offer. We can only put forward certain suggestions for consideration to help to cope with the problems presented by the prevalence of blindness and eye diseases.

Central Council on Ophthalmic Service

3. First of all, we suggest the formation of a Central Council on Ophthalmic Service, combining the best and interested minds of Government doctors, professional ophthalmologists (private and missionary), and philanthropic bodies. This Council should make itself responsible for planning, financing, and developing the available resources for the treatment and prevention of eye diseases. Government cannot entirely cover the vast programme required, not even should a State medical service be developed. It will be advisable to solicit the aid of all interested charitable organisations, including the mission hospitals and their skilled staffs. Government may partly subsidise such a service, but cannot be expected to undertake the whole financial burden at this stage. We would recommend a national appeal to the charitably minded and to wealthy philanthropists to undertake a large share in this programme. There is no branch of medical science in which comparatively cheap and speedy treatment yields such quick, encouraging, and lasting results. A few days or weeks in a simple hospital under skilled medical and nursing care may save old people, middle-aged men and women, adolescents, and small children from one, two, or more than a score years of darkness, helplessness, and poverty. Whether we study the balance sheet from the angle of pure charity to suffering humanity or from that of its economic value to the community, there is no service more worth while. The cry everywhere is the same, from all provinces—for more hospitals, more trained doctors and nurses, more facilities for medical aid in the rural areas. The suggested Council should seek to plan to respond to that cry, first of all with the resources at its disposal now, and secondly for expansion and development as its resources increase.

Provincial medical centre: ophthalmic service

4. We would recommend the planning of the operative service on a regional basis—the region being the province. Each province should form its ophthalmic service at the main hospital or hospitals in the provincial capital, composed of co-operating Government and

mission doctors. Provision should be made for hospital beds, adequate out-patient services, convenient clinics to serve the community in a regular, stationary, organised form. It should be largely autonomous, with funds available from Central Council sources, from provincial bodies, and from local charitable organisations. It should develop its own service to the community as a responsibility laid upon it which it cannot shirk. It should be supported willingly and enthusiastically by that community which it seeks to serve. Responsibility for the adequate staffing of such a service by professional men should be shared jointly by Government, mission boards, and private practitioners. It should gather around it all necessary ancillary services related to the welfare of the blind. It should, moreover, develop links reaching out beyond the medical centre to the rural hospitals, and from the rural hospitals into the more remote villages, to the dispensaries and clinics which will constitute its remote outposts. It should be responsible for forging indissolubly the links between these rural and village ophthalmic services.

Satellite rural hospitals

5. The rural hospitals have a most important part to play in this programme, be they Government operated, independent, or missionary institutions. They should be linked to the provincial medical centre for financial and professional aid in developing their own ophthalmic work. It should be possible in their wards to reserve certain beds for eye cases, to have regular eye clinics, to have regular visits from the ophthalmologists at the medical centre, and finally to refer any of their cases to the provincial central ophthalmic clinic for diagnosis, advice, and treatment. As these links between the centre and the satellite ophthalmic units become strongly forged it should be possible to arrange for interchanges of staff, refresher courses for the rural doctors, rural experience for urban doctors. A widening area of service and experience would result. Grouped around the provincial medical centre, these satellite rural hospitals would not stand alone, fighting against the manifold illnesses of their area, but would be a part of a larger group all engaged in the same battle, reinforcing and being reinforced, supporting and being supported.

Rural dispensaries

6. Within the orbit of the rural hospitals, and linked with them, we would recommend the development of stationary dispensaries in the village centres. They should not be established, opened, and

then left alone to manage as best they can. They should be the concern of the ophthalmic service of the rural hospital most conveniently placed for them. To such a rural hospital they should be able to refer their cases for diagnosis, advice, and admission. From such rural hospital they should be able to count on aid with resources, supplies, professional visits on given days each month, and general oversight of their ophthalmic work. They should be, moreover, linked with the wider preventive and propaganda work, and the education of the general public in matters of public and private hygiene, particularly as affecting eye diseases. They may be regarded as the scouts, the advance units in the struggle that is being fought against the prevailing blinding affections of the population. As such, their importance is difficult to exaggerate, and they should be given opportunities for refresher work at both rural hospitals and medical centre. They should not be left in isolation to cope with any and every problem they may meet. They should be able to count on the support, periodic visitation, and continuous help from the parent body. They should be able to feel constantly that they are a part of the provincial ophthalmic service, with an aggressive organisation always linked with them and ready to come to their aid. They would naturally become the most important advance centres for carrying out surveys, undertaking research into the causes of prevailing eye diseases, and investigating methods of prevention and treatment. Such research would be an important function of the whole ophthalmic service.

(a) It is within some such framework as this that we see possibilities of the wisest and soundest development of the necessary services to those suffering with eye diseases. The pattern of the treatment should be laid down on the best lines by the specialist ophthalmologists at the provincial hospital centre. It would be framed with the remote rural clinics in mind, so that the simple resources available there could be used to the best advantage. It would be able to train its scattered personnel in its own forms of treatment, and possibly see that the necessary supplies, equipment, etc., are made available to carry out such treatments. A simple programme of rural visitation could be worked out to exercise a consultant service which could periodically reach out to the remote rural areas of the province. Development and expansion of work would have to depend on experience, on available manpower and resources, and on adequate support from the community, who should be educated in voluntary giving for such a service.

(b) We consider that a stationary service of this nature is much to be preferred to mobile dispensaries, which tour around groups

of villages giving temporary treatment and then move on. A stationary unit, be it hospital or clinic, has a function to serve not only in its curative capacity, but also as an educational agency, in making the villager conscious of the value of the eye, of the necessity of reporting early for treatment, and of regularly attending for treatment until a cure has been effected. Such a unit will become its own best advertisement, as appreciation of the quality of its work spreads throughout the countryside. Those who have learned by treatment of their own eyes will communicate all they have seen and heard to their neighbours, and the propaganda of prevention of blindness has already begun. It is surely not necessary to emphasise that the quality of its work must be ensured in order to guarantee such propaganda value.

(c) It is doubtful what operative work should be permitted in the rural clinics. The doctors in charge might be schooled in the simpler operative procedures, such as treating trichiasis, pterygium, and entropion. We would, however, suggest that cases of cataract, glaucoma, etc., should only be treated at the medical centre, or where the ophthalmologists are satisfied the rural hospital has developed an efficient and satisfactory technique in such operative procedures. This is not suggested to limit the functions of the rural service in any way, but rather to safeguard them from disaster and tragedies with which they may be ill equipped to cope. Operations on eyes require a specialist service with trained assistants, a modern theatre with full equipment, and skilled nursing services, not only for the operating theatre, but also for pre-operative and post-operative attention. To try short cuts without these, and with an inadequate armamentarium, is to court disaster.

(d) The work of this whole ophthalmic service, we would recommend, should be definitely related to the Council on Blind Welfare in its central and provincial organisations. It would be invaluable as a professional advisory body through which the Council on Blind Welfare could develop its preventive work, and through which it could mediate aid to the blind. The Council on Blind Welfare would look to the provincial ophthalmic service for advice and aid in the development of its whole programme, particularly in the notification of new cases of blindness amongst patients under the age of 35.

(e) It is probable that the China Medical Association would nominate, endorse, and support with enthusiasm an ophthalmic service of this nature, and, as in other lands, would come to regard it as the active body of its ophthalmic section concerned with the problem of blindness in China.

(f) There remains a wide field of research in eye diseases which would become the responsibility of this ophthalmic service. Research into the causes of blindness, research into cataract and glaucoma, and investigation of the multiple treatments, none entirely satisfactory, for trachoma.

Recommendations Associated with the Prevention and Treatment of Blindness

1. In view of all that we have humbly submitted on the causes, prevention, and treatment of blindness, we have come to a number of conclusions, by no means new, but restated to meet present needs.

2. We submit our suggestions for the organisation and administration by which good results might be brought about. After a devastating war, we are faced with an enormous amount of reconstruction, and the Government has seen the necessity of including social welfare services amongst the services most urgently needing reconstruction. Blind welfare is one which can be more readily and productively undertaken than any other. The following is a summary of our recommendations :

(1) *Council on ophthalmic service.* We consider there is an urgent need for the establishment of a central council primarily concerned with the planning and implementing of a service for the treatment and prevention of the diseases of the eye, causing blindness, and for blind-welfare service.

(2) *Provincial ophthalmic centres.* We suggest that a co-operative medical centre should be established in the provincial capitals, concerned with the operation of the ophthalmic service throughout the province, both for specialised treatment and prevention and for education of the public in the care of the eye.

(3) *Rural hospitals.* There is a great need for the provision of additional hospitals to meet the needs of rural areas. Available rural hospitals, we suggest, should be included in the provincial ophthalmic service linked to the medical centres on the one hand, and have village dispensaries acting as their outposts on the other hand.

(4) *Village clinics.* The most urgent need, we feel, is for fuller provision for the peasant population, and we would strongly press for the development of village clinics linked to the rural hospitals and provincial medical centre, operating under such supervision as can be best worked out locally to meet this need.

(5) *Adviser in ophthalmology.* The reduction of blindness to half its present incidence, which we feel to be within the bounds of possibility, calls for a concentrated effort. We would suggest that the National Health Administration be requested to recommend the

appointment of an adviser in ophthalmology, who should act as secretary of the Council on Ophthalmic Service, and direct his energies to the furthering of this programme.

(6) *Prevention.* We recommend that all available services be mobilised for the prevention of blindness on the lines already suggested in Chapter VI.

(7) *Propaganda.* We urge wider education of the people, through all possible channels, in the care of the eye. A great measure of responsibility for this will rest upon the provincial and city governments, as will also the task of implementing the above recommendations. The vigour with which its propaganda proceeds will depend on a strong provincial organisation being built up and consistently financed.

(8) *Finance.* To put this policy into effect calls for the expenditure of considerable funds for its maintenance. In our opinion this should not present too great a difficulty. The cost of preventing a man from becoming blind, or of curing him of his blindness, is much less than lifelong maintenance of that man during twenty, thirty, or more years of blindness and dependence, not to speak of his economic loss as an earning member of society. Where almost all the costs in brick and mortar, in staff, in food and labour are available in China, we fail to see that such services are, in the long run, a cost to the country. They provide a work with vastly productive results. The costs which come from the country go back into it, and everyone is the gainer.

(9) *Co-operation between ophthalmologists and blind-welfare workers.* It is of great importance that schools and societies for blind welfare should receive early notification of new cases of blindness, especially among children and young adults. In this medical section of the Report, we recommend that ophthalmologists and hospitals should keep in close touch with blind-welfare workers, so that new cases whose useful vision cannot be restored should be passed on immediately for training.

CHAPTER IX

Existing Schools and Societies for the Blind and their Difficulties

Visits to existing societies and schools

1. Owing to present-day difficulties it has not been possible for us to visit more than a small number of existing societies, schools, and homes, and unfortunately, because of an omission, the questionnaire seeking information and views from them was not circulated in time.

List of existing organisations

2. A list of all the organisations for the blind of which we heard is set out in Appendix C. It is admittedly incomplete, nor can we vouch for the accuracy of some of the details. In the course of our investigations in Chengtu, one of the few cities in which we had time to make a careful study, we found two organisations giving service to the blind which were not included in the lists furnished to us in Nanking and Shanghai. This may or may not indicate that there are similar bodies in operation in other cities.

Analyses of organisations

3. The organisations for the blind may be divided into seven types:

- (1) Societies and associations organised to stimulate blind welfare.
- (2) Schools in the normal meaning of the word solely for blind children.
- (3) Schools which provide education for the blind, combined with the education of the deaf and dumb.
- (4) Homes for the permanent accommodation of those who enter, either as adults or children, and where a little education is given and handicrafts are carried on, usually knitting.
- (5) Hostels for blind soldiers where at present no real practical training is in progress.

(6) Workshops for the blind.

(7) Institutions serving the blind under the old social order.

4. Of the fifty-six establishments, thirty-five have been organised by foreign missions, twelve are run by voluntary committees without religious affiliations, nine (including the three blind soldiers' hostels) are run by the Government.

(5) It is estimated that approximately 3,763 blind men, women,

and children are receiving direct service from the foregoing organisations, which represents but 0.18 per cent. of China's blind, if we accept them as numbering 2,000,000. Insufficient evidence is available on which to say how many of these 3,763 are men, women, or children.

Limited scope of homes

6. The homes, which retain permanently a limited number of blind, do a valuable work in providing these small groups with good living conditions, interests, and security, though this service carries us no great way towards solving the main problem.

History of Chinese organisations

7. A brief history of the development of blind welfare on the Western pattern in China is given in the Report of the Institution for the Chinese Blind, Inc. (U.S.A.) for the years 1932-43. It states:

"About 1850 a Dr. Gutzlaff rescued a half-dozen blind slave girls in Canton. Two were sent to Philadelphia, where they were educated at Overbrook, four went to England, and one of these returned to teach at Shanghai.

"Next, an industrial project was undertaken in Shanghai under English and American auspices and operated in a small way for many years.

"However, the first actual school for the Chinese blind was started in Peking in 1876 by Andrew Murray of the Scotch Bible Society. It has done fine work and has supplied several hundred teachers or evangelists for schools and churches in China."

(We would add to this account that a vigorous gentleman in Peking, Mr. E. G. Hillier, himself blind, manager of the Peking Branch of the Hong Kong and Shanghai Banking Corporation, designed a Braille code of fifty-seven characters in 1898. In 1917, Mr. Hillier and a group of his friends, Chinese and foreign, opened the first "Public Blind School" in Peking.)

"Then came the David Hill school for boys, established by Mr. Hill and J. F. Crossette at Hankow in 1888.

"1889 saw the establishment of Dr. Mary Niles's Ming Sum School for blind girls at Canton. It progressed, and has expanded into three schools, with an enrolment of more than a hundred girls and fewer boys.

"Two industrial schools were started in Foochow in 1898 and 1900. These were followed in 1901 by a large German school for girls at Kowloon, opposite Hong Kong. Changsha has two schools:

one for girls started by a German mission in 1908 and one for boys founded by the Norwegian Missionary Society in 1913.

"In 1912 the Institution for the Chinese Blind was founded in Shanghai through the generosity of John B. Fryer, LL.D., who through his long years of work for the Chinese Government had been touched by the plight of the sightless. It opened in a rented house, but by 1915 was moved into the first group of fine buildings in its own spacious compound. Dr. Fryer's son, George B. Fryer, is superintendent. The school gives a general education, stressing industrial work and training of teachers to meet the ever-increasing demand for leaders to educate the blind and deaf.

"More schools followed, until, prior to the outbreak of war in 1937, there were over fifty institutions for the blind and deaf started by foreign missionaries and by local Chinese officials and philanthropists.

"The foundation laid by pioneer Christian schools for the blind paved the way for better and more extensive vocational training. Methods and standards improved, and the public was becoming aroused to its responsibility for the care of the less fortunate from an economic as well as a humanitarian standpoint.

"While the majority of the schools supplied only an elementary education, some carried their students through junior high school, and a few of the pupils of special ability have graduated from schools and colleges for the sighted.

"The complexity of the Chinese language with its many dialects has always presented serious difficulties in devising a system of Braille for general use. A cumbersome numerical method, invented after great effort by Mr. Murray, was in use for many years. Each school had to adopt its own system to meet the requirements of some four hundred different dialects. However, about thirty years ago all agreed upon a system of Union Braille which could be understood by the Mandarin-speaking districts, or two-thirds of all China. Unfortunately, with the exception of the Bible and a few other books, there is still great lack of literature in Union Braille.

"As in other lands, music has great attraction for the blind, and most of the schools have good bands, orchestras, and choruses. These are a source of keen joy and often a means of self-support.

"Physical training and hygiene have made great strides, and it has been demonstrated that China's blind can compete successfully with the seeing in various athletic events.

"The institutions teach over thirty trades which help to make their students self-supporting. These crafts differ with the locality, and availability of raw material.

"August 1937 began a period that is taxing the strength, heroism, and ingenuity of the most stout-hearted in China.

"The blind in the midst of war present a peculiarly pathetic picture. With the Japanese occupation many of their schools had to be disbanded, leaving their pupils to shift for themselves as best they could; others joined the westward trek; while those not in the actual war zone, being supported either by local funds or money from Europe, had their resources so cut that it became impossible to secure the barest necessities. Prices soared to unbelievable heights, living costs increased 100 per cent., and few could afford even a handful of rice.

"The Institution for the Chinese Blind at Shanghai was the first to feel the impact of enemy bombing. It was in the direct line of fire. Thirty-five shells tore through walls and roofs of its twelve buildings, and all that shells did not destroy was devastated by the Japanese soldiers who later occupied the compound. Fortunately, the students had been evacuated and found shelter in the Foreign Settlement, where they existed in overcrowded quarters with little food or equipment for three tragic years. . . . Substantial sums have been given toward the rehabilitation of 30,000 soldiers."

8. To assist the societies in their plight, a national committee was formed in July 1942, under the title of "The Committee for the Promotion of the Welfare of the Blind". Madame Chiang Kai-shek herself being president and Madame H. H. Kung chairman. Generous funds were provided by the Institute for the Chinese Blind, New York; the British Aid to China Fund; the Viceroy's War Purposes Fund, India; and by contributors within China itself. The Committee supervised the distribution of these gifts among the war-strained schools. In 1944 the name of the society was changed to the National Blind Welfare Association, and in 1946 it transferred its headquarters from Chungking to Shanghai. This Association reports to us that it is now sending financial assistance to forty-four schools, of which a few are schools for the deaf and dumb.

9. During the short period of our investigation, February to April 1947, the societies for the blind all appeared to be experiencing a combination of difficulties—a harvest of eight years of warfare and guerilla activities, continuing civil war and inflation. Unfortunately, three of the leading figures of recent years in blind welfare in China, Mr. George H. Fitch, Mr. George B. Fryer, and Dr. Wallace Kiang, were all absent in America and not available for consultations, which would have been so valuable. We were able to visit only about a dozen organisations for the blind in China and two for Chinese blind in Hong Kong. We find that fine work

has been done by the societies throughout China during what might be termed the first stage in modern blind welfare—a period when scattered and largely unassociated schools, homes, and small workshops struggled to establish a number of blind people capable of becoming useful citizens, and deserving of education and opportunities.

As with the Western countries at the same stage of their development, the sighted community as a whole showed little enthusiasm or interest, and exhibited little belief in the work being worthwhile. As in other countries, too, it had become obvious to workers for the blind that they had reached the point when the scattered efforts should be co-ordinated and the work broadened, modernised, and linked up with public and Government authorities. It is our task to view the whole situation, and to advise from experience in other parts of the world how best this can be achieved, and in what manner methods as a whole can be improved.

Shortcomings

10. There are quite naturally certain shortcomings in the existing work, though we would hesitate to say to what extent this is due to the policy of the schools and how much to the disruption of war. One of these which has been common to schools throughout the world in their corresponding stage of development is that while some of their old pupils have done exceptionally well, the account the schools can give of the employment of the bulk of the old pupils is not particularly satisfactory.

Education not leading to sufficient employment

11. Asked its view on this point, the Institute for the Chinese Blind, Shanghai, gave us the following comment:

“An account of graduates from all blind schools now in society, though not scientifically recorded, would show conclusively that they do not have too much faith in their own education, and the number of blind pupils quitting school before completion with a preference for fortune-telling shows still more positively that they are short-sighted enough to prefer the immediate earnings from this profession in spite of the looming prospect of its being prohibited officially once and for all as a step against superstition. The only possible way to break down such deep-rooted concepts on the part of the blind themselves is by demonstration, and unless and until we have definite vocation prospects, we can hardly hope to be

able to convert the Chinese blind or their parents to our faith and viewpoint."

Positive achievement needed

12. In India somewhat the same position prevails. If a young beggar is asked "Why don't you go to the school for the blind?" he may answer "What is the use? In this bazaar there are two men begging who had ten and fifteen years at the blind school, and now they can't do anything but beg." It seems that in China not a few of the students of blind schools drift back to fortune-telling, the playing of music in the streets, and other traditional occupations. A significant commentary on this point is offered in the list of schools and societies for the blind throughout China, the purpose of one of which is described as a "home for jobless graduates". If this is the position, the schools are not achieving their purpose. If their work is to have permanent value, if their system is to find a lasting place in China, a higher record of positive achievement is needed.

Certain trends

13. Of the schools which we inspected, we would make the following general remarks:

(1) We formed the opinion, which was supported by a number of witnesses, that there was an inclination towards too much Braille and too much academic education, not enough training in handicrafts, physical fitness, and games. One school, indeed, gave no training at all in handicrafts.

(2) A lack of practical relationship between education and vocational realities.

(3) A lack of contact and sympathy with the great body of the blind and their long-established economic position under the old social order.

(4) A general neglect of the most vigorous group among the blind, i.e. those losing sight between the ages of about 15 and 35.

14. The ex-pupils of schools who have found positions appear to have done so mostly within the family, so to speak; that is, as teachers in schools for the blind. A few have found posts as Christian pastors, a few as musicians, and some as private teachers. One school we visited has a small number of young men doing excellent work as makers of basketware furniture and a second has started a good training class in handicrafts.

Industrial training of paramount importance

15. Undoubtedly, some of the schools we did not see are deeply conscious of the need of practical training for normal employment, and they may have realised, too, that overemphasis on academic education for the ordinary pupil unfits him or her for the background to which he or she would eventually return. The report of one blind school says:

“Industrial work is the occupation in which the blind can compete to less advantage with seeing men than any other, so we resort to it only as a means of livelihood in the case of those who manifest no decided talent for anything else. Nevertheless, the greater majority of our pupils, especially those who come to us after they have reached the age of twelve, will have to depend upon a trade—as the sole means of livelihood. Industrial training is therefore of paramount importance.”

We scarcely agree with this somewhat gloomy view of industrial employment. At any rate, the writer arrives at the same conclusion—that it is of “paramount importance”.

A refreshing comment came to us from Miss Mary Moore, who, in 1934, founded a small school for blind boys in Ichang in connection with the Municipal Refuge. She described her pupils as keen and interested, their parents as sympathetic and helpful, and the authorities as co-operative. She found that the Chinese blind were particularly responsive. She strongly advocates training in manual handicrafts, and regards it as a fundamental mistake to train blind children solely in Braille and academic learning. She believes that Chinese music offers an excellent outlet, provided that the pupils, when trained, can be given instruments. She considers that weaving, knitting, sewing by hand and by sewing-machine, mat- and basket-making, cane work, and teaching are good outlets for employment, while in addition girls can be trained usefully for domestic duties. Altogether Miss Moore gives an encouraging picture of the practical results to be arrived at from modest training.

Leaning towards academic learning

16. Part at least of the undue trend towards overmuch academic education is explained in a comment submitted to us by the Institute for the Chinese Blind. It says:

“The chief prejudice of parents, relatives, and the public toward training of the blind is against manual training in school and in

employment. They seem to be strongly and often unshakeably convinced that being blind, the children should not be asked or taught to do any manual work in school—such as laundry and housework for blind girls, gardening for boys, etc. They are particularly against employment of the blind involving manual labour. All this has its root in the traditional Chinese conception that scholars are superior to others in that they use only their brains and minds, but not their hands; this has given rise to a universal bias against manual occupations, and parents hesitate to send children to schools if they hear that future employment will still involve manual labour. Scholars in China, therefore, have been notoriously weak in physique, and manual labourers have been generally expected to be illiterate. Education of the blind has not been free from this peculiar prejudice, and while such concepts have seen radical changes in China, especially as a result of the war, it is still up to progressive educators of the blind to work for enlightenment.”

Lack of Braille

17. An overall difficulty with all assistance for the blind in China is that of the lack of a central Braille printing house for Chinese Braille and a library service. The heavy handicap which the lack of Braille literature imposes upon the progress of the Chinese blind is so obvious that there is no need to enlarge upon it.

Schools and societies in Canton

18. The following notes made during a brief survey in Canton present a picture of the several types of organisations for the blind to be found to-day in China :

(1) *Ming Sum Blind School, founded in 1889 by Dr. Mary Niles, under the S. China Mission of American Presbyterian Church.* The buildings and grounds are better than any we have seen elsewhere in China. Some of the buildings were damaged by bombing, but the majority are solid and easy to negotiate. One block has been condemned as unsafe and will have to be rebuilt. The grounds are well kept—lawns, gardens, and plenty of trees. Dr. Wang, S.C., the first woman graduate of Hackett Medical College, is the principal. She was ill, and we did not see her. Miss Schaefer, an American, took us round and answered all questions. She has a colleague, Miss Carpenter of the Perkins Institution, who has had to return to America for family reasons.

There are seventy-seven students (the full complement was 150), of whom seventeen are grown women who have returned to the

school since the war or whom it has not been able to place satisfactorily in jobs. These seventeen work to support themselves to some extent; we saw them grinding corn, sifting and making flour in two operations, knitting and crocheting, and working in the garden. They apparently do several hours' work daily, and have music as a recreation. They do not plan to keep the girl students beyond 16 years of age, and the boys beyond 14.

There are thirty-five girls, some undergoing elementary education, others in junior high school—the brightest ones are entered in sighted schools to continue their training in competition with other children. All scholars are given handicraft training, physical exercises, and gardening, in addition to class work. They do their own drawing and carrying of water, washing of clothes, the cleaning of rooms and dormitories, and the watering of the garden. Union Mandarin, Cantonese, and English Braille are all taught to every pupil, in addition to the usual school subjects. The girls were bright, cheerful, clean, and tidy, and seemed very confident and independent. Their rooms and beds, too, were equally tidy.

The boys number twenty-five—the youngest 6 and the oldest 14. They are given an elementary education and a training in handicrafts—rope, matting, bamboo work and various types of brushes. Unfortunately, materials are difficult to buy cheaply, instruction is unsatisfactory, and sales are not easy, as the larger shops and manufacturing can undercut them. Most of the boys' time is spent at these simple industries, working in the garden (they were doing this when we arrived), and music, foreign and Chinese.

The attitude of the staff and Miss Schaefer impressed us greatly. Their establishment is essentially a school, but all pupils are taught handicrafts. One of the subjects is massage, and several of their ex-pupils hold hospital posts. The war brought heavy casualties to the school, forty of the students dying. The rest have apparently recovered rapidly, and now look well and fat.

The grounds have the usual facilities for games, seesaws, swings, slides, ladders, etc.—given by the sighted schools which staff members have interested. They have always cultivated local support from Chinese philanthropists. In recent times they have been able to keep going only because of gifts from the British Red Cross and CNRRA; and CNRRA might be persuaded to be even more generous.

Difficulties:

(a) The school is in financial straits; it is given no direct support from the U.S.A. except through an adoption scheme—sighted Americans adopting blind Chinese. The school receives a

million dollars a month from the National Association for Blind Welfare, Shanghai.

(b) Lack of money for buying industrial materials and for paying good instructors.

(c) The drawback of not being able to sell products economically.

(d) There is an increase in prejudice against employing blind workers—hence their placement in the community has broken down badly.

This is the best school we have seen in China—objectives clear and methods of teaching, working, and exercising apparently sound. The staff would welcome heartily the opening of an industrial workshop in Canton and would co-operate to the full. They have twelve teachers, of whom seven are blind. The music we heard was good.

(2) *Mu Kuang Blind School* has only just been rebuilt after destruction by U.S. bombing. It was founded in 1909 and rebuilt in June 1946; just one compact building with little evidence of classrooms and no workshops. The limited grounds are still covered with debris. The American Baptist Mission supports it, and it is more a home than a school. There are forty-one women, all received as orphans and all over the age of 20. They concentrate on music and Braille. We met none of those in charge, and this information was received afterwards.

(3) *The Social Affairs Bureau Home of Rest for Destitute, Blind, and Crippled*. Two hundred people are housed in back-to-back rows of one-roomed houses. Each room contains a minimum of two people. They are taught no trades, but some of them find work. Only food and shelter are provided. The estimated cost per head is CNC\$200 (2 U.S. cents) daily, so the food is primitive and minimal. There are forty-seven blind of varying ages, but mostly in the upper age group. Some were happily singing hymns as they did their chores, but the majority were dirty and ill clad, and were sitting about, a picture of misery. The houses are well whitewashed on the outside, but inside are dark and miserably dirty.

(4) *Hospital for the Blind*. This we did not visit, but we were told that it housed ten men, all busy on weaving. It is supported partly by Government and partly by philanthropy.

19. Of the general life of the blind in Canton we learned that large numbers were beggars. There were the usual fortune-tellers and musicians, while a high proportion of the girls, it was said, were sold for prostitution.

Principles and Policy of Blind Education in China

Four groups to be educated

1. Education, in its application to the blind community, means a great deal more than the scholastic and manual training of blind children. Sight is lost at every stage from the hour-old baby to the bent greybeard of a hundred years. This fact presents us with four groups to educate of roughly the following ages:

(a) Children of under 6, who have to be taught to play, dress, and act as other children do.

(b) Children of from 6 to 14, in need of primary education, and afterwards to have further academic or handicraft training to fit them for employment.

(c) Older children and young men and women from the age of about 14 to 35 or 40, who have lost their sight after school age and who require to be instructed in how to live usefully in their new situation and to be trained for employment.

(d) Men and women who become blind after the age of 35 or 40, and who are probably beyond the age when they can learn and take up a new full-time occupation. Nevertheless, much useful training can be given them.

2. A complete educational system for the blind has, therefore, to be ready to accept new pupils—new so far as blindness is concerned—at almost any age. In China we suggest that not very much should be attempted with those in group (d) for some time to come. They are the least adaptable, and they have comparatively few years of blindness before them. Groups (b) and (c) are far more important, and it is upon them that immediate efforts should be concentrated. The existing schools concern themselves mainly with group (b). The care of group (a) should be brought into being as a subsidiary activity of the schools, while the education of group (c) should be associated mainly with sheltered workshops for adult workers.

Pre-school-age children

3. The earlier a beginning is made with the training of the blind after their loss of sight the quicker and more satisfactory will be the results. This applies to both children and adults. Otherwise habits are formed which are hard to break, the mental outlook grows warped—depressed, defeatist, fatalistic, or just dulled; bodies wilt

through lack of muscular exercise, outdoor exposure, and interest in life, so that the subsequent task of training is doubly difficult and will often never be completely successful.

4. The properly cared for blind baby has a much greater chance than its neglected brother or sister. The rule guiding their treatment is a simple one—bring them up as nearly as possible as ordinary children. They should be taught the habits of cleanliness, dressing and feeding at the same age as seeing children. They should be encouraged to walk at the same age and, before that, given firm objects within their tiny grasp by which to pull themselves up, so exercising and strengthening the body. They should be encouraged to crawl and explore, often helped by a ball of rubber or cane in which is a small tinkling bell. When they begin to walk they should not be discouraged from moving about freely.

Sense of obstacle

5. Most people are unaware that the younger blind rapidly develop a sixth sense—the sense of the presence of obstacles. It is associated, it seems, mainly with hearing, but probably also with the delicate nerves of face and skin. Walls, chairs, tree-trunks, carts or cars standing in the road, pillars, large stones or banks by the roadside, a closed gate or door, and similar objects, radiate a feeling of their presence, a solid, looming feeling, which the normal young blind sense unconsciously. It can be felt from one, three, five, and even ten feet away, according to the blind person's sensitiveness, the size of the objects and such interferences as traffic noises, wind, and rain. These bulky objects are sensed in the entire absence of the objects themselves giving off noise. Researches carried out with "Radar" during the recent war now suggest, or, as some scientific investigators state, prove, that this sixth sense is the human form of "Radar"—something in the nature of electric vibrations reflected between the human body and the object. It is the sense by which bats fly blind in the dark, avoiding all obstacles.

Use of other senses

6. Sounds, too, of course, play a most important part—the rustling of leaves, the noise of a car, rickshaw, and squeaking axles, the grinding of mills, the cries of animals and birds, the sound of conversation, footsteps, the hundred other sounds of house, street, and field—all give direction and information. Other senses and feelings, too, contribute as guides and conveyors of information—the smells of kitchens, flowers, shops, streets, and animals, breezes coming

through doors and windows and around corners, the warm feeling of the sun's rays striking through doorways or through spaces between trees, and the heat from a fire. If a blind child is encouraged freely to move about, unconsciously using these senses, he will soon know every detail of the immediate neighbourhood and be able to play about as other children do. He will soon learn, too, that it is not wise to touch fire and hot cooking-pots. A wise parent will let his exploring child touch them once or twice, so that he will know how to avoid them in future.

Caring for the pre-school child

7. Through the ignorance or misplaced kindness of parents in following the line of least resistance, many blind babies are kept backward and helpless, nursed as infants in arms long after the normal age, their minds and bodies atrophying, and thus being burdened with an additional handicap for life. When the small blind child reaches the age when other children run messages or do little jobs he, too, should be given them. It will make him happy—he does not know why—but it is because he is contributing something to the society he lives in; he feels important; it is an invaluable step in preventing him developing that inferiority complex inevitable in the blind child who is not allowed to be useful because he is blind, because he is different, or because it might be dangerous for him.

8. The proper care of the pre-school child is secured in a variety of ways. To intelligent parents a visit from a voluntary worker or a home teacher to give practical instruction, a pamphlet on the subject, and a liaison maintained with a good school for the blind are all the steps that are necessary. In homes where the mother's character and patience are not equal to the task, or the parents are less educated, a monthly call by a home visitor will be required to keep the child cared for on the right lines.

Homes for blind babies

9. Where the home conditions are too bad, or with orphan children, the best course is for the child to be taken into a special home for blind babies, called in England "Sunshine Homes". Such homes in China, run in association with schools for the blind, would be most helpful. Also, the services of such groups as school teachers, members of women's and children's welfare societies, Red Cross, Boy Scouts, and Girl Guides should be used to carry knowledge of the right way to care for blind children to the parents in the villages.

The school

10. The blind child is in search of knowledge and occupation to fill the dark days. Ordinary principles of education apply here as elsewhere, and ingenious apparatus has been designed as aids—Braille of course, raised maps, the Taylor frame for arithmetic, apparatus for mathematics, the typewriter, and so on. Discipline need be no different from what it is in other schools, and with a competent staff and a good syllabus punishments will seldom be needed. What with school work, helping in domestic jobs about the place, music, and plenty of exercise at gymnastics, physical drill, the running-track, swimming, swing, seesaw, wrestling, and so forth, there will be few idle moments in the daily round. Morals will have to be watched as in other schools.

Need of a goal

11. As these pupils reach adolescence they will naturally begin to weigh the purposes of their training, to enquire what the future holds for them and to explore possible avenues for themselves. At this point they have to be given a feeling of confidence, that their education is leading them to a satisfactory goal—a job, a living, an interesting life. If they fail to attain this confidence their efforts will flag and morale will suffer.

Academic training for unsuitable pupils

12. The child who has lost sight at an early age, unless he is possessed of exceptional qualities and personality and has a good home background, is as a rule under some handicap in making his way in competition in the higher occupations. In most countries there has been a phase when a tendency has existed to keep children of very ordinary type at their desks for many years, to ages of 18, 20, and even 25, and to carry them on to high schools and universities to degree level. In the end, these unsuitable graduates have had a hard time to earn as much as an ordinary basket-maker. The attainment of university degrees recorded in annual reports of schools does impress the subscribers, but the policy is not always in the best interests of the pupils.

13. In our opinion, such schools serve a wider field of usefulness when they revise their whole programmes, taking a clear view of the main objective—the successful employment of the largest number of the blind in the range of occupations most suitable to their varying degrees of ability and their cultural and economic backgrounds.

The technique of training

14. Any intelligent teacher, given a lead by a competent head, can acquire in a few weeks the special technique which the training of the blind calls for—to speak in terms the pupil understands, to realise the pupil sees not by the eye but by touch, hearing, smell, and atmosphere. He should be helped to feel everything that can be brought within his range of touch. He should be taken to the seashore, to the forest, to the hills, to factories, to museums—to everything within the range of his hand, his hearing, and his personal experience. A good globe of the world with land and mountains well raised in natural fashion, and with winding grooves to mark the rivers, similar maps of China and of his neighbourhood which he has visited, and a sandpit for practical demonstration of physical features, are all, of course, invaluable aids to his geography, and the same principle applies to his other studies. The normal blind present no educational problem. They have the same gifts, the same capacity for mischief, the same curiosity, the same love of play which their seeing brothers and sisters have; and anyone who presents the normal blind as being peculiar, eccentric or problem children is doing them a disservice. Taught intelligently, they respond excellently, and given a real goal at the end of their training they will remain easy and satisfactory pupils.

The young adult blind

15. Experience has shown that the most generally successful blind person is the one who has lost his sight between the ages of about 14 and 30, and who, without any unnecessary delay, has begun a modern training. If his sight has been destroyed suddenly by accident, war, or disease, he will adjust himself more quickly to his new circumstances than if he has had to endure all the anxieties and nervous strain of losing his sight gradually from some medical cause. He has seen the world and does not forget its appearance; he has had a wider experience than the born blind; sometimes he has earned his living at a skilled trade and in ordinary competition. He soon adapts himself to his new conditions, and with intelligent instruction and an opportunity for employment is speedily turned into an able blind worker. If he has literary background, he should have a short course of Braille and typewriting in association with vocational training, as well as games and, if he wishes, music. Modern workshops in China should have a section for the training of these young adults who have lost their sight after the normal school-leaving age.

University normal teacher training classes

16. We have been asked to express our views on the plan to maintain a chair for the training of teachers of the blind at Yenching University, Peiping, and on the principle in general. We have given this matter deep consideration; and our decision is that provision in this form is unnecessary. We would go further and say that we believe that it is not in the interests of the blind.

The blind not abnormal

17. One finds two attitudes towards the whole business of putting the blind on their feet—first, that of regarding it as a “task”; second, that of describing it as a “problem”. We of the “task” attitude regard the blind as being in no real sense different from other people. We know that what they need is education, employment, and a normal place in everyday affairs. To satisfy these needs is in our view a matter of mechanics, in providing the ways and means. There is nothing peculiar about the blind, such as in the case of mental defectives, to justify university chairs and normal classes for teacher training. There is no lack of knowledge as to what the blind need. The “problem”, if we are to use that over-worked word, is (1) of how to get the money, and (2) educating the public to a sensible and co-operative attitude towards the blind.

18. The “problem” people, on the other hand, tend to make heavy weather of a straight-ahead job, clouding it with elaborate terms, exaggerating it as a peculiar speciality. They puzzle over such questions as the psychology of the blind, experimentation in the teaching of the blind, research into the comparative mental acuity of the blind and the sighted, the dream life of the blind, the “verbalism” of the blind, and so forth—all tending to imply that the blind are a people apart. Sightless people who have been left without education, without occupation, and with nothing to do but to sit in a corner naturally tend to develop the complexes, frustrations, and habits to be expected under these circumstances. These are the normal reactions of the neglected, the outcast and the idle, and we know the cure. It calls for no special study. There are, of course, certain limited groups of blind people which, like the corresponding groups of sighted people, need special treatment, i.e. the blind who are deaf and dumb, mentally defective, mentally retarded, nervously abnormal, crippled, or deformed. These complications in blind children and adults have to be handled as such; but we suggest that, because in China there is such a huge body of normal blind children and young adults awaiting service, concentration should be upon

their needs, leaving the special doubly-handicapped groups until the main work is well founded.

Education of blind children not a difficult task

19. The education of the blind is not a difficult task. The children are keen little pupils, anxious to learn, quick to respond. They have an instinctive yearning to fill their minds, to use their muscles and to get away from the boredom of doing nothing in interminable darkness. The more closely a school for the blind resembles a school for the sighted the more successful it will be. All the activities which develop the minds, bodies, and characters of sighted children apply equally to the blind. Within the school buildings and grounds the children dash about as freely as sighted children do in theirs. The adaptations to meet the physical difference between sighted and blind pupils are simple mechanical ones, and can be fully appreciated by any intelligent, qualified teacher in a few days, if not in a few hours. When she says to a small girl: "Look, my dear, at the lovely spring buds bursting out", she will not point with her hand to direct the child's gaze in the direction of the buds, but will place the child's hands on them. In the place of pictures she will use models, toys, and modelling clay. Learning the art of teaching the deaf and dumb to lip-read and to speak is a long and intricate art; not so the simple business of picking up the Braille code. It can be learned by a sighted teacher in a few days.

Selection of teachers from educational service

20. In our experience, it is much better to select teachers for blind children from the ordinary teaching profession. They come fresh-minded to their task, already well qualified and experienced in teaching. They should, of course, be carefully selected; and quick intelligence, sense of humour, and cheerful, pleasant voices are the special qualities which will fit them best for their task. If a teacher, posted to a blind school from the education service, proves after a few months' trial to be unsuitable, she can be returned to her ordinary service and another teacher tried.

Selection of instructors

21. The same principle applies in the selection of handicraft instructors. As a rule, the best instructors, particularly in the early stages of blind-welfare work, are to be had from among men whose life occupation the particular handicraft is. He will teach his trade from the practical commercial angle, whereas the school type of

teacher, though excellent for the children's handwork in school, is apt to be too "arty and crafty", instructing for hourly periods only, and neglecting such practical matters as cost of material, short cuts in method, time element, etc. It will be discovered in a few weeks whether instructors drawn from commercial trade have the aptitude to teach the blind—after, of course, being given the few special directions necessary. Either they will have the knack or they will not. If not, a new man should be tried.

The effect of specialised teacher training

22. In some parts of the world there has been an unlooked-for consequence to the establishment of degrees in sociology, specialising in blindness, where the theory and practice of blind welfare have been studied at a nearby school for blind children. The result has been that throughout such areas a disproportionate emphasis has been placed on the education and subsequent welfare of the blind who became blind as children, with a corresponding neglect of those who lose their sight after school age. The natural bent of these teachers, too, is to carry on education for far too long a period, and not to get the blind on to realistic vocational training and employment at an early enough age. They tend to stray beyond their allotted sphere of school education, and to treat the adult blind as still children.

Summary

23. We believe that any provision for the special training of teachers for the blind in university normal classes is undesirable for the following reasons:

(1) Such a course implies that the blind are difficult to train and that they are a class apart from other people. It is their normality which requires stressing.

(2) It is better that schools for the blind should be free to draw upon all trained teachers and not to be restricted to a small group of special certificate holders, which would be the natural consequence of special normal classes.

(3) The creation of a body of specially certificated teachers in blind welfare is apt to bring the whole blind-welfare system under the control of a group trained for teaching, and which often fails in the field of ordinary adult commercial and industrial activity.

(4) The creation of such a teaching group is apt to bring about over-education of blind children. Most blind children come from the poorest classes. Too often in schools for the blind they are

educated to a degree at which they turn up their noses at manual work, while at the same time lacking the ability, personality, and background ever to earn a living by their brains.

(5) With only limited funds available for blind welfare in China, there are much more vital educational fields to which the cost of a university chair could be diverted; for example, to the far more essential Braille printing house and library service.

24. When a course is felt to be necessary for teachers, instructors, or other blind-welfare workers, this should be a brief term, perhaps a month, given at the headquarters establishment of the Council on Blind Welfare. If they are already fully qualified, as they should be, in their vocations of teacher, instructor, etc., this period should be ample to teach them the small amount of special technique there is in presenting their particular subjects to the blind. At an establishment of this type with its various branches they will get a comprehensive view of what blind welfare implies, as well as the special technique of their own department.

CHAPTER XI

Employment

Six main fields of employment

1. Six fields of occupation have become established in the west for the various types of qualified blind workers. Of those set out in the following list (a) and (b) are the biggest and most important:

(a) *The sheltered workshops* administered by societies for the blind or by public authorities where trainees from training departments and schools for the blind find permanent employment at such occupations as basketry, wicker furnishings, furniture, upholstered furniture, mattresses, brush or rubber door mats, coir matting, brushware, brooms, netting, knitted goods, woven goods, women's wear, leather wear, shoe-repairing; ship's fenders, rope work, box-making, wire goods, joinery, bead work, envelope-making, book-binding, and toy-making.

(b) *In independent occupations as ordinary members of the community* as lawyers, ministers of religion, university professors, teachers, lecturers, writers, journalists, musicians, administrators, business managers, masseurs, osteopaths, insurance agents, salesmen, piano and organ tuners, telephone-switchboard operators,

typists and stenographers, shopkeepers and farmers, plus also such competent manual workers as are qualified to establish themselves as independent handicraftsmen.

(c) *As home workers.* These are men and women who carry on in their own homes or private workshops the trades they have learned under a society for the blind, such as knitting, basketry, weaving, shoe-repairing, joinery, netting, mat-making, and so on.

(d) *In suitable jobs in ordinary industrial factories* at many of the repetitive operations for which no sight is necessary.

(e) *In organised vending-stands,* selling newspapers, tobacco, sweets, cookies, toilet requisites, cosmetics, etc.

(f) *As members of staff in blind-welfare work* as administrators, school and music teachers, librarians, telephone-switchboard operators, typists and stenographers, home visitors, salesmen, Braille printers and binders, domestic servants, gardeners, and so on.

Public understanding needed

2. The question is which of these fields should be established first. Success in fields (b), (c), (d), and (e) presupposes a community with a practical sympathy for the blind and a confidence in their real capacity to do the particular tasks they set out to do. This is not yet fully the case in China, and some time will have to elapse before it will be. It involves standards of education among the general public not yet attained, while the societies for the blind must also become highly organised, experienced, and well financed before such fields can be safely embarked upon in any wholesale way.

Concentration on manual occupations

3. It is advisable, therefore that we should concentrate upon field (a), the sheltered workshop, gradually working into field (b), independent occupations, while at the same time making the best use of the comparatively small number of openings under field (f). The establishment of sheltered workshops enables us more or less to guarantee future employment to the blind of the ordinary classes and abilities who enter the schools, while at the same time we can train them to turn out goods of high commercial quality and in commercial quantity. This serves the double purpose of demonstrating the industrial efficiency of the blind to the commercial market whilst at the same time accustoming blind people to steady industrial employment.

The following view was expressed by a Chinese blind gentleman of repute:

"China has not yet reached to the point of a modern manufacturing country and so she still needs a big amount of daily articles made with hands. This undoubtedly gives the Chinese blind a wonderful opportunity to earn their living by manual products. . . . The factories in China are established for the sighted only, and there is not a single one for the blind. Therefore, in order to meet the practical needs of the bulk of the blind, the opening of more factories for the blind would be the next important work to the establishing of more blind institutes."

Principles to be applied in a workshop for the blind

4. The workshop should be run as nearly as possible on the same lines as an ordinary factory in which seeing workers are employed. For this reason the workshop should be definitely apart from the school. An establishment which remains part workshop part school can scarcely hope to achieve manufacturing proficiency.

5. While a few excellent workshop managers have graduated from the training side, it is well in starting a workshop to appoint a manager who has already proved himself a capable supervisor of an ordinary workshop, preferably one following some handicraft. He will then be familiar with factory practice, the keeping of stock sheets, the buying of raw materials, the best organisation of his workers, the proper finishing of goods, invoicing, prompt delivery, and so on. If he is intelligent, a short course of instruction in handling blind workers will soon show him how to adjust his methods to meet their particular circumstances.

6. Some jobs the blind worker cannot manage—for example, applying paint, nor is he good at making the frame of a cane chair, but he can fill it in beautifully. Often partially blind men can do some jobs the totally blind cannot; but it is always necessary to employ a percentage of sighted foremen and workers in a workshop for the blind. They should be highly skilled men, preferably drawn from fully qualified workers in their particular industry. There are exceptions, of course; and occasionally the totally blind workers show remarkable ability at execution, designing and instruction. Sometimes a workshop is in a position to do a good turn to people with other disabilities, such as placing skilled cripples or deaf men in posts as sighted assistants; but these must be skilled craftsmen.

The choice of trade

7. The choice of trades to be carried on needs careful weighing. The trades must be suitable both as occupations for the blind and

to the needs of the local market. The accepted field of handicrafts, now followed in most countries, offers a fair selection—basketry, weaving, brush-making, broom-making, mattress-making, knitted goods, mat-making, box-making, and so forth. It is not sound practice commercially for a workshop to embark on all, or nearly all, these trades at one and the same time. The fewer lines concentrated upon the better. Either basketry or brush-making, for example, fully developed in all or many of the types can employ in a good business centre a large body of workers. The fewer trades a workshop embarks upon the lower will be its overhead costs in expert staff, foremen, and sales organisation. Run on a commercial basis, a workshop for the blind can attain the position in the commercial life of a city when it is no longer thought of primarily as an “institution for the blind”, but as, for example, the chief commercial source of brushware supplies.

Piecework payment best

8. Workers are best paid under a piecework or bonus system. Of necessity, the quantity of their individual outputs varies much more than that of sighted workers; and they differ, too, of course, in energy and willingness to apply themselves. Taking the average production of a skilled sighted craftsman at 100, trained blind workers will range from 20 for slow and handicapped men, from 50 to 70 for the average skilled blind worker, and occasionally to 100 for the exceptional man. Under these circumstances fixed wage systems usually breed discontent. If the same rate is fixed for all workers, some men will slack and produce few goods. The willing worker will then complain because he is getting only the same money as the lazy man. If individual wage rates are assessed according to each man's average ability and output, the lower paid man will complain, never being willing to admit that other men are turning out more and better goods than he. In an ordinary sighted factory, if a man is lazy and inefficient the management dismisses him and employs another man in his place. This form of discipline is not readily open to a workshop for the blind. The management has no wish either to be hard on a blind worker or to swell the beggar population by dismissals. So a fair piecework system is the best—the worker earns what his ability or energy allows. The piecework system must be fair and guarantee a minimum living wage. In the face of existing industrial conditions in China—uncontrolled production, uncontrolled wage rates, and keen competition from the village homemaker who has few overhead costs, it is admittedly

difficult to pay more than what seem meagre wages as a reward for many hours of effort. It will be well if the workshop's annual account is open for public inspection, and also that it should be explained to the workers, in order to retain their confidence; so much money expended on raw materials, so much as wages to the blind workers, so much for overhead and selling costs.

Loss on operation

9. It is seldom that a workshop account does not show a steady annual loss, even in the best-run establishment; and this in spite of such contributory factors as freedom from rates and taxes (which is usual), freedom from interest on the capital cost of building, site and plant and other privileges. The reasons for the loss usually lie in somewhat heavy overhead costs for management, supervision, and selling, and in the workers being paid rather more highly for their actual labour than sighted workers would be; and because of various minor concessions and easy conditions given to the workers. It is best that the workshop's trading account should concern itself only with truly industrial income and expenditure. In a separate account, under some such title as "Blind Workers' Benefits", should be shown all items of expenditure of a beneficial and non-commercial character, such as sick pay, holiday pay, gift clothing, any board and lodging and quarters which are given below costs, gift tobacco, medicines, etc., together with such sums as are paid in the form of subsidies, or augmentation of wages as compensation for low earning power.

Compensation for limited earning power

10. In most modern workshops some compensation is paid to balance limited earning power. This compensation sometimes comes from the societies' philanthropic funds, sometimes partly from that source and partly from public sources (local rates or Government contribution); but the trend is steadily toward public authorities assuming complete responsibility for this "augmentation". Nevertheless, the society itself usually extends some additional facilities which lower living costs to its blind workers (housing schemes, hostels with cheap rates, etc.), while concessions from outside sources (free wireless licences, free transport on buses, tramways, and trains, concessions in admission rates to the cinema, and so on) form other compensations to low earning power, and express general public sympathy in a practical form.

A moral contract

11. The spirit behind these developments is one of contract—the blind on their part ask for, and are given, the opportunity to develop their full capacity to produce services of commercial value to the community. It is recognised that it is difficult for them to earn a full living wage; but, if they do their best, both Government and philanthropic public find pleasure in contributing what may be necessary to give them as good a living as their sighted fellow citizens. This attitude is working well in a number of countries in which the blind have reached a position where they hold their own socially and, many of them, economically.

Marketing the products of blind workers

12. The goods produced by any workshop for the blind, or individual blind worker, must be up to standard commercial quality or better, and priced at current market prices. At one time, in the West, the products of the blind were generally of a low standard—shapes poor, designs old-fashioned, colours crude—while on sympathetic grounds prices higher than the current market rates were asked. Purchasers may pay a higher price once or twice for articles they do not particularly like, but no permanent market can be built up on such a basis. Commercial principles of quality, prompt service, and costing are essential. Then only may special consideration be expected.

13. Wares are marketed in various countries in the following ways:

(a) *Government and local authority contracts.* Governments and public authorities usually place all the orders they possibly can with accredited societies for the blind.

(b) *Contracts with railway, shipping, banking, hotel, and other large companies.* Provided quality is consistently maintained and regular delivery assured, steady orders can usually be secured from these large business concerns.

(c) *Retail shops.* If the class of goods is suitable and adequately varied, a retail shop either on the society's own street frontage or in a good position in the city is a useful asset. A shop can be run by a partially blind person trained in salesmanship with or without the assistance of voluntary workers.

(d) *Blind salesmen.* Capable, reliable, good-looking blind salesmen, going from door to door, working on wage or commission, are often very successful. They sell on sample, and deliver the goods

later, or alternatively, assisted by a sighted escort, take round a truck with a good variety of wares on board.

(e) *Shop-window and counter displays.* These can usually be secured for a week or a fortnight, now and then, from the leading shops of a city, and goods sold from them.

(f) *Stalls of goods* arranged at fairs, exhibitions, race meetings, sports meetings, and so on, and run by voluntary organisations.

(g) *Direct sale to the wholesale trade* in the ordinary way of business.

(h) *Co-operative marketing.* In Britain a number of workshops have joined together in a group to sell their products through one co-operative agency. In America, during the war, the workshops throughout the country appointed one agency, known as the National Industries for the Blind, to contract for and distribute large defence orders for war supplies. Such developments bring bigger and steadier orders and avoid what has at times occurred, cut-throat competition between blind workshops for the same order.

The field of independent occupations

14. When blind welfare develops a little further, and when the seeing public has been educated as to the capacities of the blind, the training of the more capable students for carefully chosen independent occupations should be proceeded with—professions, business, massage perhaps, telephone-switchboard operating, shopkeeping, music, journalism, farming and village handicrafts, and possibly others.

Careful selection needed

15. Great caution has to be shown in selecting young men and women for these occupations. Their fight to gain a place in the sighted community is going to be a tough one, calling not only for ability and high qualifications, but for great strength of character and endurance. Good appearance and a fine physique will help them. They will meet with much discouragement. Competition may be unfair, for seeing competitors may at times descend to spreading rumours and stories detrimental to their work and character.

The need for organised after-care

16. Long experience has shown that a society will waste much of the effort and money expended on a young man unless his parents or the society itself can spend the funds necessary to launch him on his enterprise. He will need his equipment—typewriter, Braille writer, tools, a good outfit of clothes, money to spend

on advertising, money to keep him during the waiting period while his business builds up, housing, business premises, stock, telephone, and so on. To get a satisfactory start is his greatest hurdle. If adequate financial aid is not forthcoming, he will stand little chance of survival. A society, therefore, which sets out to train men and women for independent jobs in the community should create an after-care fund to provide money for these purposes. An intelligent after-care officer should be appointed to seek out openings and to act as adviser and friend. An after-care department also attends to the many personal difficulties which arise in the course of training the young adult blind, who often need some special assistance. A newly blind man may have heavy medical expenses to meet; he has lost his job and does not know how he is going to support his wife and his three or four young children. He may have to move to a new locality if he is going to train or take up some other occupation. These are matters toward which the society will need to give its assistance if the newly blind man is to be speedily resettled.

Home workers

17. These are men and women who carry on, in their own homes or private workshops, the trades they have learned in workshops for the blind, or from home teachers (knitting, basketry, weaving, shoe-repairing, joinery, netting, mat-making, and so on). Many work steadily a full working day and turn out high-class articles which find a ready sale. Some handicap themselves by cutting short their hours or lowering the standard of their products. A society for the blind usually provides raw materials at cost, collects and inspects the finished goods, and markets them. The system is apt to be expensive from the administrative angle, and inferior goods may be turned out unless supervision is efficient. It would be unwise to embark upon homeworkers' schemes in China until the workshops themselves are on a thoroughly sound footing.

Music

18. The popular belief that blind people are naturally musical has no foundation in fact. The blind are no more and no less musical by nature than other people; but when they have the talent they should be given every chance to develop it, not only as a recreation but as a profession. Their training should be of a high order, for the public will not employ performers because they are blind, but because they are first-class musicians. As with other occupations, training should be related to the public's needs. The

public have a variety of tastes—classical, romantic, and comic. There are high-class teashops as well as those where the common people gather. There are weddings and funerals, ceremonies, festivals, and theatres. Chinese traditional music and song will hold first place for many years to come, while at the same time there is a growing interest in Western music. The blind musician needs to select his special field according to his own natural capacities, and to the demands of his audience. If societies for the blind try to make him give his audiences what they do not want to hear, he will not be a success.

Band music

19. Small bands should provide an excellent outlet. In every large school and workshop there should be ample talent from which to form at least one good band, and a number of the existing schools have already done this. A band requires to be well controlled. Apart from being properly trained and equipped, and with a wide repertoire, the members should be of good appearance, clean, neatly uniformed, and their eyes not unsightly. They must also be of good character and habits, as well as punctual and courteous. They should be merry and bright when the occasion demands and up with the times in popular music. The members of a workshop band may be given so many professional engagements as to keep them in full employment; but it is good for the men's morale as well as a source of security of employment that each man should have his own manual trade in the workshop with which he fills the days when he is not occupied with music.

20. Other musical openings include, of course, the teaching of music in schools or in private houses, and for those of special ability the filling of broadcasting engagements.

Employment of the blind in ordinary factories

21. During the past twenty, and especially the last ten, years the placing of blind men and women in ordinary factories has made rapid progress. During the war, helped by labour shortages, substantial numbers of blind workers were employed on war industries in Germany, Britain, Canada, and the U.S.A., and no doubt elsewhere.

22. In Britain, for example, the number employed in ordinary factories in October 1943 was 1,228, of whom 112 were war-blinded men placed by St. Dunstan's and the rest civilian blind placed by local societies. Generally speaking, the wages they earn are higher, in many cases much higher, than what would be obtained in shel-

tered employment, and they have shown their capacity to carry out at least 325 distinct factory operations. In modern industrial plants there are many simple repetitive jobs which can be done just as easily by blind as by sighted workers.

23. The late Mr. Edsel Ford, writing early in 1943, thus outlined his own experience:

"A good many firms in this country (America) have always known that individuals, impaired physically in some respect, frequently have perfectly adequate capabilities for some jobs. Now, under the prompting of a manpower pinch, recognition of the usefulness of the physically handicapped is spreading to all the country's industries and services.

"Our company is one of those which has for a long time believed in and practised the utilisation of physically impaired workers. To-day we employ 1,208 totally or partially blind men; 111 of our employees are deaf mutes. There are, in addition, 135 who suffer from epilepsy; 91 with but one arm; 3 with both arms amputated; 260 with one arm crippled; 157 with one leg amputated; 101 others suffering from crippled conditions of the legs; 10 with both legs amputated; 139 with spine curvatures; 322 with organic heart ailments. Altogether, 11,163 men in various stages of disability are receiving full pay. The blind men receive from 95 cents to \$1.15 an hour. These figures are for the River Rouge industrial area. One of the sightless men has been with the company twenty-four years, and is now 74.

"No company regards such employment as charity or altruism. All our handicapped workers give full value for their wages and their tasks are carried out with absolutely no allowance or special considerations. Our real assistance to them has been merely the discovery of tasks which would develop their usefulness. Their fellow workers are highly co-operative."

Factory placement a matter for careful organisation

24. This avenue of employment cannot just be left to chance. To be successful it must be under constant supervision by a "placement officer", acting on behalf of the society for the blind. The officer, who should be a blind man of considerable character and mechanical skill, should make a survey of a number of factories in his area to discover the particular tasks which would be clear sailing for blind operatives. Having gained the consent of a factory management to the employment of so many men or women, he would then select them. He would need to be satisfied that they could do the

job, that they would stick to it under the same hours and conditions as the sighted labour, that they would be respectful to and co-operative with the foreman and management, and so on.

25. The placing of blind operatives in a factory does not end the "placement officer's" job. For the first month he calls once a week, then once a month, to see that all is going well, both for the workers and for the management; and if a blind worker loses that employment it is the officer's task to find another man to take his place. Placement of blind workers in factories is, therefore, a delicate matter, especially in the beginning. Nevertheless, at a later stage it may offer a big potential field in China, when the general organisation for blind welfare has been carried to the necessary point.

26. In gaining the blind admission to sighted industry in the West, many difficulties were overcome—the deep scepticism of company managements, the problem of the blind employee getting from the gate of the plant to his bench, the attitude of insurance companies who thought an undue number of accidents would befall the blind, opposition by the unions and so on, and now the belief is held in some quarters that skilled blind men and women have earned for themselves and their community a permanent status as factory operatives.

Vending stands

27. Recently in some countries, notably Canada and the United States, societies for the blind have set up special departments which place suitable men and women, after training, in newspaper-vending stands, cigar stands, and dry goods or even refreshment stands, in large Government offices, business houses, and factories where, well managed, blind salesmen earn very satisfactory incomes. Federal and State Governments in Canada and the United States, and many local authorities, have given the societies for the blind special privileges to have these stands in their offices and public buildings. The societies erect and equip them, and employ the blind workers on wages *plus* commission.

Employment of blind staff by societies for the blind

28. It should be a first principle in all organisations for the blind that *qualified* blind men and women should be appointed to the maximum number of posts in the organisation. If societies for the blind are to expect the general public to employ blind people, the societies must themselves set an example and demonstrate the practical capacity of the blind in administrative and other posts.

29. Note must be taken, however, of the underlining of "qualified". Blind people are apt to think that they, just because they are blind, should be appointed to posts in their societies for which they are but poorly qualified or not qualified at all. The same principles should apply to their appointment as to anyone else's. They should be qualified by education and experience, personality, appearance, and background, and be able to do the job efficiently. Otherwise, not only will the general performance of the employing society fall, but the good name of the blind will suffer. When a blind man fails in his post it is almost inevitable that it is his blindness and not his personal lack of qualifications that is blamed. Upon blind men, so appointed, rests a high responsibility—that of proving themselves and of building up and maintaining the reputation of the blind for competence and integrity.

30. Qualified blind people can and do fill the following posts with ability:

(a) The chief executive position in any society for the blind. If a first-class blind man fills this post, he is in a much stronger position than a sighted man. He speaks the language of experience which the blind people under him understand, and to which they listen with much more conviction than to the words of a sighted head. To them, he is a standing example of achievement. Nor is he, on his part, fooled by the pretended difficulties and excuses of the lazy blind man. The blind director, too, can put the case and the needs of the blind more convincingly to the sighted public and the Government. He is usually a sincere and earnest disciple for the advancement of the blind, and will work long and hard for the betterment of his people and his society. Most big advances in blind welfare are, in fact, due to the initiative, the determination, and the hard work of blind leaders of the blind. Sighted people have helped, and do help enormously, and blind people cannot get on without them. In a society presided over by a capable blind man the blind are confident and have a sense of equality and capacity. If, therefore, a first-class blind man is available, the society should have him as its head; but he must be first class and no mistake.

(b) A proportion of the teachers in the schools can be blind—more especially in the higher classes (small children require a great deal of correcting of abnormal movements and postures)—as music teachers, lecturers, and coaches for university students.

(c) There is usually room for one or two blind stenographers in the society's office, and if it is large enough to have a telephone exchange it should be handled by a blind switchboard operator. Many societies arrange that sighted visitors to their premises should

be taken around their school or workshop by blind visitor-conductors, who can often be blind men or women with secondary disability which has crippled them for manual employment.

(d) Almost the entire Braille and talking-book library service can be carried out by blind librarians.

(e) In a Braille publishing house much of the setting up, correcting, and binding is done by blind operatives.

(f) The sales representatives for workshops for the blind, or the salesmen in the society's shop, can be capable blind men.

(g) Exceptionally good men can be trade instructors, though any but the best will find it difficult to discover whether their pupils are making well-shaped articles. Some blind men have shown outstanding capacity in teaching massage, poultry farming, carpentry, basketry, and weaving.

(h) The positions of home visitors, welfare officers, and travelling representatives can best be filled by really capable blind men and women.

All blind people in these posts should be expert in both Braille and typewriting, and the more accomplishments they have in the way of music, games of all kinds, capacity to speak, and general adaptability the better. They will need to keep records and files themselves. The blind librarian must keep his catalogues of books and readers on Braille index cards. The telephone operator records on her Braille card index all numbers commonly used by her office. The stenographer will want a similar index of addresses, and so on.

(i) In domestic work, about residential quarters, some part of the cooking, washing, cleaning, and gardening can be carried out by blind people.

31. This does not complete the list of possible openings for employment within a society for the blind. Depending upon special abilities and the particular circumstances of individual societies, other posts will be discovered by competent heads in which blind people will give excellent service.

Women: home duties

32. In the West women share with men all six of the foregoing fields, but they also have another field for wide and useful service—the home. In all parts of the world they stand much less chance of marrying than blind men do; but there are, of course, many women who have lost their sight after marriage. Sometimes, without instruction from a society for the blind, they carry out their household duties with admirable efficiency; but taught and encour-

aged, large numbers of them can and will be most useful, and there are few of the household jobs they cannot manage, including cooking. It is recommended that, where the circumstances are suitable, blind girls and young women should be taught home duties, including some knowledge of hygiene and mothercraft, which may be helpful to village life when they return home.

Suitable occupations for China

33. A report of the Institution for the Chinese Blind Incorporated (U.S.A.) says that the institutions in China teach over thirty trades. We have not been given a list of these, but the following suggest themselves as being suitable occupations to be followed up in the immediate future, and undoubtedly there are many more. Music in its various forms, telephone-switchboard operating, typewriting and Braille shorthand, massage (this is practised in varying forms in some parts of China and is probably capable of wider development if men of suitable personality and physique are trained and advertised and the healing and soothing effects of massage become known and popular), story-telling, fortune-telling, vegetable gardening, domestic duties in the home (for women), basket-making, cane furniture-making, weaving in many forms, knitting, netting, the making of floor mats, bamboo and straw sunblinds, brushes and brooms, rope-making, spinning wool, cotton-fluffing, straw shoe-making, labouring at milling, water-pumping, carrying, animal feeding, wooden articles in common use, toy-making, etc. Further investigation and experience will certainly reveal many other occupations, and the strengthening of the blind-welfare organisation and the education of the general public will later open other fields for the intelligent blind.

Conclusion

34. This survey of the fields of employment is by no means exhaustive. The capable blind person, like his able sighted brother, can fill many roles, and the whole list of all the occupations individually mastered would be a long one—from cattle judges to research chemists, from heating and ventilation engineers to heart specialists. The measure of the success of blind welfare, however, is not the few brilliant individuals who can be quoted, but the number of ordinary, everyday blind who are busy and happy, earning a substantial part of their own maintenance.

Braille Literature, Talking-Books, and Library Service

General review

1. For nearly a century in the West the blind and their helpers experimented with a variety of ingenious methods by which a form of reading might be made available to the blind. Knots in string, pins in cushions, engraved lettering, cut-out letters, highly embossed simplified letters, and so forth were tried—all clumsy and costly. In 1827 a blind French schoolmaster, improving upon an earlier effort, designed his code of six embossed dots set out in a rectangle, three dots high and two dots wide. This type could be simply written on thick paper by the blind, as well as read, but it was not until the 1860's that it was officially accepted in France, to be taken to England some years later. Before long it almost entirely supplanted all other forms of embossed literature.

Versatility of Braille

2. Louis Braille's six dots with their sixty-three permutations provide an extraordinarily effective single script in which to express every one of the world's languages. In this respect the blind community is definitely far ahead of those who see, but the unfortunate thing is that this advantage has not been made use of in the Chinese "Union Mandarin Braille". Not only is Braille capable of expressing all the world's languages, but it is just as efficient in the fields of musical notation, mathematical and chemical symbols, and shorthand. Also, the symbols are not limited to the sixty-three permutations possible from the six basic dots, but by the simple expedient of using certain introductory dots a further four hundred and forty-one symbols can be added.

Source of early errors

3. Louis Braille's code was carried to the ends of the earth by earnest workers for the blind, who adapted it to the local languages and scripts. They were mostly amateurs, doing their best to meet the needs of a little mission school or a newly founded society for the blind. They were, of course, unassociated with one another and did not all adhere to consistent principles. The result has been that (a) in a number of places two or more codes have been designed

for the same language, and (b) a few of these codes bear no relationship to the sound values of Braille's original and now international code.

Later rationalisation

4. As education of the blind has spread and the need for Braille printing presses and libraries grown, it has become obvious that for economy of production, for uniformity in literary media, and for intercommunication between the blind, one single code becomes a fundamental need. The four divergent English codes in Britain and America were resolved in 1931 into a Standard English Braille for the whole English-speaking world. Similar endeavours to compromise are under way in Arabic countries, India, and China. If in bringing unity within these areas we can maintain the "same-sound same-sign" link-up with International Braille, we achieve two stages of cultural advancement in one.

Braille an international script

5. The whole of Europe uses Braille of the international type, both for modern languages and for classical Greek and Latin. The whole of North and South America, through the medium of the English, French, Spanish, and Portuguese Brailles, follows suit. The same applies to Australia, New Zealand, and the South Seas. Thus four of the great continental areas wholly use International Braille. Only in Africa and Asia do the divergences created by early workers still remain to be ironed out.

6. In Africa, in the north, it is only that some of the several Arabic codes diverge from the international system. There, as in India and China, the volume of works in Braille is still so minute that the proposed unification can be achieved with no great loss of Braille books and embossed metal plates stored for reprints.

7. In Asia, the Brailles of Turkey, Armenia, Ceylon, and the Russian-speaking area belong to the international group. This applies to the two Jewish languages, Hebrew and Yiddish. Five of the eight existing Indian codes are international; and one or more of the several Chinese codes.

8. Because the education of the blind and the establishment of printing presses and libraries are still in the elementary stages in the areas not using International Braille, it is probably safe to say that of the total amount of reading done by the blind people of to-day 99 per cent. is through the medium of International Braille.

The position in China

9. It has not been possible for us to discover how many of the original seven or eight Chinese Braille codes are still being used, but apparently this is so with both Union Mandarin and Canton codes, and also, perhaps, with Foochow. The Canton code is based on International Braille, but Union Mandarin has departed from it for no apparent sound reason. It retains the International Braille symbols for the sounds represented by the Roman "M", "N", and "P", but in general has mixed the sounds around. (See also Appendix D.)

Easing the task for the Chinese scholar

10. The value of retaining Louis Braille's code in its original form is that the Chinese blind student, having learned that such-and-such Braille signs stand for such-and-such sounds in his own language, turns to learn a foreign language, say English or Russian, there to find that the majority of the signs carry the same, or very nearly the same, sounds as in his own language. It seems certain that this principle can be followed without any loss of efficiency in the Braille of his mother-Chinese. To do this with Union Mandarin, Braille would apparently bring it and Canton Braille closely together, as the latter is already based on this principle.

11. There is some suggestion, too, that an overhaul of the Union Mandarin code is desirable, because this code was designed many years before the brief alphabet of phonetic symbols for Mandarin Chinese for sighted people was invented; and that it might be helpful if the Braille and sighted symbols are co-ordinated.

Summary

12. To sum up, we strongly recommend that, before any extensive Braille printing is done by a central Braille printing house, the whole question of a standard Chinese Braille code should be studied carefully in order to design the best possible Braille in accordance with the following three objectives:

(a) To keep Chinese within the International Braille system of the world on the "same-sound same-sign" principle;

(b) To bring about one single standard Chinese code for the whole of China; and

(c) To bring the code as far as practicable into line with the equivalent simple arrangement of sound symbols for sighted Chinese.

Moment for overhaul

13. Now is the time to do this. Once Braille printing has been done on anything like an extensive scale it will be too costly and wasteful to contemplate change, though it must be admitted that in the West early mistakes did result in very heavy losses later on, both of books, metal plates, and stored-up mental effort. It was inevitable that the pioneer missions, being laymen in the field of blind welfare, should have produced inexpert forms of Braille; but this is the logical moment at which to scrap the mistakes and to found the form of Braille which will make the study and reading of Braille for the Chinese blind of the future the easiest possible. This matter should be taken up as soon as the new Council on Blind Welfare (see Chapter XV) comes into existence.

Need for a central Braille printing press

14. No argument is necessary to stress the fact that there can be no adequate supply of books for the education and literary enjoyment of the blind in China until an efficient Braille printing press is established. The printing plant should not be a section of a school, but a department directly under the Council on Blind Welfare, serving the needs of all China. It is highly uneconomic to have more than one printing plant for one language area. The cost of Braille printing is high, and it can be kept within reason only by concentrating all the printing in one place. It may be noted that almost all the Braille printing for the whole of the British Empire, probably more than 90 per cent., is done by the one press, that of the National Institute for the Blind in London.

Library service

15. In close association with the central Braille printing plant there will naturally be the central Braille library for China. The provincial councils on blind welfare and possibly individual units, such as schools and workshops, may in the course of time establish their own local libraries, purchasing books from the central Braille press.

16. In most Western countries useful groups of voluntary workers have been organised who devote themselves to hand transcription of Braille books, confining themselves to special technical books or books called for by students or scholars on special subjects. These, too, are placed in Braille libraries.

The talking-book

17. The talking-book is simply an adaptation of the gramophone to bring literature more readily within reach of the blind. Braille has its limitations. Blind children who use Braille as their medium of education become amazingly proficient at it, and some people who lose sight between leaving school and the age of 30 become good or moderate readers; but there are many, even in this age group, and almost all those beyond it, whose touch is not sensitive enough to allow them to be more than slow and halting. When, therefore, in 1934 complete literary works were recorded on gramophone records specially for blind people they were warmly welcomed.

18. The machines and records are so designed that each side of an English record plays for almost twenty minutes and an American for fifteen. This system is well established in Britain, Canada, New Zealand, and the United States. The machines are issued free or at very low cost to the blind readers. The records are circulated without charge from libraries for the blind, and free or cheap postage has been granted. The installation of the talking-book system in China is almost certainly beyond the economic power of the country at the present time, particularly as all available resources need to be concentrated on the fundamental task of education and employment.

CHAPTER XIII

General Points

Guide dogs

1. In recent years the "guide dog" or "seeing eye" dog service to the blind has been developed in a number of countries. To those blind men and women whose work or interests take them frequently about the streets and who have a natural gift for getting on well with dogs, these animals are extremely useful and successful. The dogs, however, are both costly to train and to maintain, and there are many blind people who, for one reason or another, do not find them of service. Under the present economic conditions of China it is probably cheaper for a blind man who cannot depend upon a member of his family to take him about to employ a small boy. There are, of course, many who lose their sight as children who have no difficulty in moving about unaided.

Voluntary workers

2. The development of blind welfare in most countries has been enormously assisted by voluntary workers. Many people of limited income can afford to contribute little or nothing in cash, but devote much of their leisure in giving free service to the blind and their communities. Wealthy members of society, too, take pleasure in giving service to the blind as a useful activity to occupy their days. They help in such ways as reading newspapers, magazines, and books for general interest and entertainment, reading to students on special subjects, transcribing single copies of Braille books by hand, acting as guides, organising sales of goods made by the blind, visiting blind people in their homes to teach Braille, typewriting, and handwork, planning entertainments and outings, visiting blind people in hospitals to read aloud and write letters, and organising money-raising activities. The blind are cheerful and appreciative, and the efforts of voluntary workers are rewarded both by gratitude and results. Voluntary workers, too, spread useful information about their societies' activities among the general public. If voluntary service in the field of blind welfare can be developed in China on similar lines, it will be an invaluable aid.

Terminology

3. In the early days of blind welfare certain English terms were applied which have now been discarded. Blind people in schools, workshops, and hostels were often described as "inmates" or "patients" instead of, as in the normal terms applied to other people—"scholars", "students", "workers", "boys and girls", or "men and women". Schools, workshops, and hostels were called "refuges", "asylums", "institutions", "homes for the poor afflicted blind", and so forth. A number of schools and workshops admitted for training only the blind people of the poorer classes, denying entry to the blind from better homes. The healthy modern attitude is to treat the blind in the same manner as sighted people, and to apply to them and their organisations the same terminology as is applied to sighted people, and their concerns.

The blind incompatible with the deaf and dumb

4. At one time it was regarded as convenient to combine the teaching of the blind with that of the deaf and dumb in the same school. It was thought that the two groups might be of help to each other. In modern countries this practice has been almost entirely

given up as unsatisfactory and unsound. The two groups are more inclined to be hostile than friendly; the methods of training have little in common; and often the staff favours one group to the disadvantage of the other. A number of schools in China aim at serving both. We recommend that each of these schools should decide to serve either the blind or the deaf and dumb. There are so many blind people in China that no school should find it difficult to fill all its accommodation. If the school management feels it would like to run two units, it is better that these units should be a school and a workshop for the one group, the blind.

Pensions for the blind

5. The day will come in China, no doubt, when the Government will institute a pension for the blind as such or, what is more likely, will include the blind as beneficiaries under State social security provisions, designed to support elderly, disabled, permanently sick, and other dependent groups. At least half the members of any blind community, because of age, ill health or secondary disability, are unemployable, and need to be maintained by State allowances. Many of the employable blind, too, cannot earn enough to keep themselves in modest comfort; and some additional assistance from the State to bring their wages up to the average rate is desirable. When State allowances for the blind are instituted it is most important that there should be no regulation reducing the amount of the allowance to the blind who earn by their own efforts, at least not in the case of those on the lower scale of earnings. Such a regulation is an immediate discouragement to effort and prevents blind men and women taking up trades. Several countries do, in fact, arrange their pensions in such a manner that they stimulate effort; the more the blind man earns the bigger his pension. Such pensions are paid as subsidies on earnings or as augmentation of earnings.

Central Governing Bodies, the State, and Private Philanthropy

A many-sided task

1. It will be gathered from what we have said that dealing with all sides of blindness is no simple task. It covers the needs of a community of at least two million souls of all ages and from all walks of life, though for the most part very, very poor. To give them entry into the everyday world of work and play, we are faced with a complexity of undertakings which will ultimately involve all branches of education and many of medicine, industry, and commerce, housing schemes and hostels, book production, the initiation of legislation, home social service, big financial undertakings, and close liaison with workers in other social spheres. That our task should be effectively discharged in this great country demands a well-founded administration—a central governing body to lead, advise, and co-ordinate.

National organisations in other countries

2. National bodies have come into being in other countries as a logical evolution. At first, there were the small scattered societies, each going its own way, uneconomic units in themselves, rivals for the public's gifts, and failing to achieve much improvement in the betterment of the mass of the blind. In the end, wisdom has triumphed. Britain, Canada, South Africa, New Zealand, the United States, Russia, and other countries have built up national bodies; and with their creation the work, so well begun by isolated voluntary effort, has finally given the blind their place in society.

Blind welfare unsuitable as an entirely State service

3. It is sometimes argued that blind welfare should be an entirely State service. All pioneering in this field has come from voluntary effort; and it has been carried through the major stages of its progress by the unselfish toil and generosity of the friends of the blind, working in close harmony with the enterprising blind leaders of the blind. Only after many years has the State entered the field, and then, wisely enough, not to displace those doing good work, but to strengthen them, to accept their advice, and to give them the wider measure of support State money and State service can render.

Philanthropic interest essential

4. If, in fact, blind welfare is made solely a State service, the blind are heavy losers. For their success as workers, as well as for their sharing fully in society, they are dependent, not only on the good will of the State, but also on their direct personal relationships with everyone about them and on a thousand and one kindly actions. It is a trait of society that once Government assumes sole responsibility for a particular service society says to itself: "That service is no longer a concern of mine—it is the Government's job." State departments, too, are inelastic, being of necessity controlled by hard and fast rules. Service to the blind is essentially personal and human; and whenever attempts have been made to fit it into set departmental form it has suffered loss of efficiency. The National Institute, London, gives this example: "When workshops for the blind have been taken over by municipalities their operations have often become less and less economic. Running costs have increased, economic wages have declined; increased augmentation and grants of various kinds have tended to become the main factor of the total remuneration; trading losses have increased. . . . There is a temptation for public bodies to take the easiest way out of the difficulty presented by the loss of sight, and to have regard only to the prevention of destitution. They pay the cash and let the training go."

5. It should be added, too, that our general experience has always been that initiative in widening the scope and variety of services to the blind comes principally from the voluntary side.

The State's part

6. Nevertheless, the State's part in blind-welfare service in modern countries is a substantial one; and the trend is for it to carry much the greater share of the cost. The State and public authorities are steadily instituting more and more services direct to the blind; though, on the other hand, they find great advantage in delegating many phases to philanthropic, non-profit-making bodies, which are better equipped than the State to deal with the innumerable and widely varying human questions entailed in these branches. Certain activities can fit readily enough into the pattern of direct Government service. They include such clear-cut tasks as the education of blind children and the payment of pensions to the blind.

7. The Government's share in meeting the costs of workshops, the printing of Braille, the placing of the blind in independent employment, etc., is best contributed in the form of grants-in-aid, subsidies, or in some similar form.

Recommendations in the Field of Blind Welfare

Our major recommendation

1. To institute the complete range of modern services to all China's two million blind will necessarily take much time and money; and the Government has asked us to emphasise what is both simple, direct, and practicable for the immediate future. After surveying the field ourselves, as well as consulting experienced blind people and workers for the blind, and noting the aims of the majority of the societies for the blind, we sum up our major recommendation as follows:

That concentration of effort in the period immediately ahead should be upon preparing for and placing in employment the largest possible number of the physically and mentally normal children and adults who lose their sight between birth and the age of 35 years (or up to 40 years in the case of people of exceptional vigour).

Factors considered

2. This age group must number not less than half a million. It is possible that 20 per cent will fail to come within the required provision "physically and mentally normal", and this still leaves the estimate at the substantial figure of 400,000. This does not imply the deliberate neglect of the rest of the blind. To-day only about 3,000 blind are in the process of receiving modern blind-welfare service, and, during the building-up stage, many must, as now, remain under the old social order or under such conditions as an advance in the general social circumstances of the country bring about. Some have to be passed over in the meantime. We recommend that those from whom the quickest and most satisfactory response is to be expected should be the first to receive service. It will be noted that employment is the single outstanding aim. Practical considerations demand that this should be so and that education should be regarded as a means—the principal means—to that end. In the evolution of blind welfare throughout the world we have at times educated too many of the blind in such a manner that no job has been available for them at the end of their education; and their last state is apt to be worse than their first. We believe that concentration on this major aim will bring about the all-round betterment of the blind, individually and as a group, more quickly and more effectively than a diffusion of effort over the whole range of welfare

services. The age group stipulated, 0 to 35, may, perhaps, give rise to the enquiry, why not make full provision for blind children before beginning on those who lose their sight after school age? There are two very strong reasons. As pointed out elsewhere in this Report, the losers of sight in the 15 to 35 age group give us our most vigorous and successful blind people; and their training period is also very short. The second is that the association of the older group with those who have lost sight as children has a broadening, mellowing effect upon the latter, whose outlook is inclined to be rather constricted. Economically, too, the older are in grave need of employment. Our recommendations in further detail, therefore, will be concerned chiefly with the ways and means of bringing employment to this large group.

A Chinese Council on Blind Welfare as the central governing body

3. The first step is to set up, in association with the Ministry of Social Affairs, a Chinese Council on Blind Welfare as the responsible body for building up and administering services to the blind stage by stage.

The major functions of the Council

4. The special function of the Chinese Council is to act in the several capacities of an advisory council to the central and provincial Governments, as a clearing-house for all matters pertaining to blindness, as the driving force behind effort throughout China, as an executive body, itself administering a number of welfare services, and as the trusted agent of the State, the philanthropic public, and the blind people themselves.

Provincial councils on blind welfare

5. Provincial councils should be created in the immediate future. It appears to be important that both the authorities in a province and its leading citizens should participate in a task of this kind if this task is to have the public interest so necessary for its success.

Functions of provincial councils

6. A provincial council should take all steps possible to establish blind-welfare services in its province on a co-ordinated plan. It should see that all the local forces of good will, generous private philanthropy, and funds from Government and public authorities are marshalled to provide education and employment. It will be its duty to see that the blind do receive the service they need, whether

the council supplies that service direct or organises its development under various Government departments, or through societies for the blind.

Membership of Chinese Council on Blind Welfare

7. The following membership is suggested for the Central Council:

Patron or President: A leading personage of the nation.

Chairman: The Minister of Social Affairs.

Vice-Chairman: To be elected by the Council members.

Secretary: The Director of Blind Welfare.

Treasurer: To be elected by the Council.

Members:

(a) The Minister of Social Affairs.

(b) The Minister of Education.

(c) The Director of National Health Administration.

(d) The Director of Army Medical Administration.

(e) A representative from each of the provincial councils on blind welfare.

(f) Three able blind people nominated by the chairman.

(g) A representative of the Chamber of Commerce.

(h) A representative of the Chinese Red Cross Society.

(i) Six persons nominated by the chairman as representatives of the philanthropic public, each of the six persons himself to be a contributor.

(j) A representative of the National Christian Council Board.

(k) A representative of the Rotary Club.

(l) A representative of the International Relief Committee.

(m) A representative of the C.M.A.

(n) A representative of the Chinese Industrial Co-operatives.

(o) Three representatives of the foreign voluntary agencies.

Council's working committee

8. The Council should nominate a working committee of say seven members, two of whom should be blind persons of ability: the seven members to be in addition to the secretary and treasurer. This committee should meet regularly to supervise the routine business of the Council.

Membership of provincial councils

9. Each council should have as its members:

(a) A representative of the Department of Social Affairs,
a representative of the Department of Education,

a representative of the Health Bureau,
a representative of the Chamber of Commerce.

- (b) One representative from each recognised society or other organisation for the blind in the province.
- (c) Two blind persons from among the active and intelligent blind.
- (d) Three representatives of the philanthropic public.

Central Council's administrative headquarters and immediate objectives

10. There should be created under the Central Council a main headquarters, which would be the administrative centre, a demonstration centre, and the centre carrying out such activities of a nation-wide character as are unsuited to local societies. Its major departments in the initial stage would be:

(a) Administrative department, responsible for maintaining touch with the Central Government on the one hand and with the provincial governments and councils on the other.

(b) The conduct of a primary school for blind children in Shanghai in co-operation with the Ministry of Social Affairs or other body; this school to act as a model for similar work throughout the country.

(c) A senior school for the advanced academic, musical, and other special training of selected intelligent pupils from schools throughout China. It is suggested that the Institution for the Chinese Blind, Shanghai, with the consent of its management, might be converted.

(d) A model workshop for the industrial training and employment of the ordinary run of blind people, recruited from the primary school and from those who lose sight up to the age of 35 years, together with hostel accommodation for those who cannot conveniently come by the day.

(e) The central Braille printing house for China. It is thought possible that interested friends in the U.S.A. might provide the initial cost of this unit.

(f) The central library of Chinese and foreign Braille.

(g) A number of complementary activities naturally evolve from such an organisation—the demonstration to the public by visits, films, and Press, of what the blind can do; short courses of instruction to workers for the blind from the provinces; the organisation of conferences of workers for the blind; the maintenance of a depot for the supply of Braille apparatus, tools, games, and other

special equipment. A placement service, to find suitable posts in independent occupations for the exceptionally able blind, and to provide them with whole or part of the equipment they need, would almost certainly be the next department to be added.

11. This will be sufficient for the Council's headquarters in its early stages, while at the same time it is the minimum that is worth undertaking. It comprises the basic complementary departments essential for the intellectual and vocational training and employment of the normal blind.

Primary schools

12. We recommend that there should be two grades of schools, termed primary and senior.

13. The function of the primary school is to give blind children the same primary education as is given in sighted schools, and normally ending at the age of twelve years with sighted children. To allow, however, for lateness of entry to school, for possibly a slower rate of progress, and for special emphasis being given to early handicraft instructions and Chinese music, we recommend that with the blind children schooling should extend to the age of thirteen or fourteen where that may be necessary.

14. The pupils should leave the primary school at that age, a small proportion passing to the senior school for higher education, while the majority go on to the local workshop for the blind.

Special functions of the senior school

15. Senior schools for the blind should receive pupils from two sources, one being from the blind primary schools and the other such children in sighted schools of an approved academic standard and satisfactory home background as lose sight during their middle-school period. University students losing their sight during their courses should also enter the senior school for a specific term, say, six months, to learn Braille and the other special technique of handling their studies under their new situation before resuming their university courses. It will be found, too, that among the professional, business, and literary classes in the community there will be a number of young men and women up to 35 years of age becoming blind. These, too, will require a comparatively brief course of rehabilitation, which can best be given in an adult class associated with the senior school. They will need to learn Braille and typewriting, how to move about independently, and may have to be taught a new occupation. There may also be exceptionally

adaptable older newly blind people with blindness occurring up to 40 years of age who can greatly benefit by a short practical course.

16. The senior school would take the pupils through the various upper grades of school training, and would supervise the welfare of those who go on to university. It should also have a special musical department for the training of students as professional musicians. It might also extend its instruction to prepare pupils for certain specific employments such as shorthand writers and typists and telephone-switchboard operators.

17. The authorities of the senior school would require to exercise a rigorous policy in weeding out unsuitable pupils and returning them to the schools which sent them, for transfer to workshops for training in handicrafts.

18. Probably Shanghai is best suited as the site of the first of these senior schools, and, as soon as conditions allow, there should be four similar schools, possibly in Canton, Chengtu, Peiping, and Mukden.

Provincial primary schools

19. The Central Council, with the assistance of the provincial councils, should take up with the existing schools the question of implementing the recommendations of this Report so far as these affect the policy being followed by each of the schools, i.e. to clarify their objectives so that the majority of the schools become primary schools and have, either under the same management or under a different body, workshops associated with them.

20. At the same time the Council, with the assistance of the provincial councils, should establish schools and workshops in the many large cities where they do not now exist. No new school should be contemplated unless at the same time a workshop to follow closely on its heels is included in the plans and estimates.

Workshops

21. Industrial workshops for the training and employment of large numbers of blind men and women in manual occupations should be set up throughout China. As mentioned above, one such workshop should be directly under the Central Council itself as its headquarters, to act as a model for similar units in the provinces. The principles to be followed are set out in Chapter XI on Employment. It is important to separate these workshops from the schools. Where children are being educated and older blind are busy on trades in the same building efficiency can rarely be attained. The blind children, too, need to realise that there is a point at which

school days end and working days begin. It is the practice in ordinary industry in China for training in a trade to be given under the apprenticeship system with the future employer, beginning usually at the age of twelve. We think it best, therefore, to recommend that with the blind this training should be received at the industrial workshop. It is best that the workshop should be on a site quite distinct and apart from the school.

22. The workshop has two main departments:

(a) *The training department*, to which children will come from the primary schools to receive a thorough training under commercial conditions before passing on to the permanent industrial department. Into the training department, too, should be drafted the bulk of the young men and women who lose their sight after school-leaving age up to 35 years. Trained blind men of personality, provided they show ability at business management, may be encouraged to ply their trades as independent workers in the community, but all of less dominant character should remain in the sheltered workshop to work on piecework rates, producing commercially saleable goods. The training department could include a course in professional Chinese music for boys and young men of musical ability from ordinary homes, who would afterwards earn their living as musicians in teashops, and in the other ways in which Chinese music is used. The time-table should include at least six or seven hours a day on the trainee's selected manual occupation, but there should also be provision for healthy exercise and some subsidiary recreational and cultural activities. The training of permanent workshop hands differs from that of the men who are going to take up their trades outside in the ordinary community. For permanent work in a factory an employee need master only a limited range of operations. Perhaps, as an extreme example, he may do nothing else but split bamboo. The requirements of his fellow workers, busy on basket-making, will keep him fully employed. On the other hand, a man trained for basket-making in his town or village must be a master of every operation from the preparation of raw materials to the neat finishing off of borders and handles, and he must be able to turn out equally well a range of a dozen or twenty different sorts of baskets as well as to make up variations from traditional types to suit his customers.

(b) *The industrial department*. This requires little further description than that already given in the chapter on employment. It should be run as an ordinary factory, turning out goods of first-class quality and design for the local market.

Foreign experts

23. The Government has suggested that a limited number of foreign experts should come to China to assist in putting this policy into effect. We think that there are many men and women in China who will soon learn the special technique once the plan is well under way. To give the necessary leadership, however, it will be of great value if the following personnel from abroad are engaged:

(a) *The Director of Blind-Welfare.* The Director of Blind-Welfare will fill the chief executive post under the Council, and upon him will devolve the task of initiating and administering the Council's policy. It is best that he should be an able, vigorous, and experienced blind man.

(b) *Personal assistant to Director.* The Director's personal assistant should be an experienced sighted man, for, apart from work at headquarters, the Director or his assistant will need to travel a great deal to advise in the provinces.

(c) *Manager of headquarters workshop.* This post should be filled by an experienced manager of a workshop for the blind from abroad, as it will constitute a model for the rest of China.

(d) *Manager of Braille press.* An expert, probably from the U.S.A., will be required to establish the printing plant and the library and to supervise their working for an initial period.

(e) *Director of Blind Soldier Training.* An experienced blind man should be selected by St. Dunstan's and the British Red Cross Society to take charge of the training of blind soldiers (see page 131, para. 46).

Position of existing societies under the Council

24. It is not suggested that the forty or fifty societies for the blind which have done such valuable work in China for many years should be disrupted; on the contrary, they should be asked to continue and to expand their efforts. Several of them have said that they will warmly welcome this Report as laying down consistent lines of action. These societies have valuable experience, traditions and establishments, which can continue to give splendid service.

Units need not all be administered alike

25. We suggest that the new units which come into existence under this plan may do so as schools under the Education Department or as industrial training and employment centres under the Ministry of Social Affairs; they may be created by groups of philan-

thropic citizens, or may be built and maintained by missions. Some units may be established and taken care of by philanthropists and public authorities in partnership. It is not necessary that these units should all be State-owned or that they should be financed in the same manner. It is essential, as we have shown elsewhere, that the "voluntary system" should be embraced in the whole scheme. What is desirable is that the main aim throughout should be the employment of the able blind; and that all units, whatever their constitutions may be, should co-operate with the Central Council on Blind Welfare. We recommend that it should be determined by consultation between the Council and the existing and new societies exactly which type of unit or units they should run, whether primary school, senior school, or workshop. The point is that it is unnecessary to require that the constitution of each unit should adhere rigidly to a fixed pattern. What is vital is that the all-important objective—employment—should be dominant.

Schools as a Government activity

26. It is far beyond the capacity of the voluntary system to support the full scale of blind-welfare services. If the Government should wish completely to run some part of the services, a service which is more particularly suited to be a Government one is that of maintaining schools. In this event, the Government should establish schools in major cities where they do not now exist, while at the same time voluntary effort, assisted by Government through provincial councils on blindness, should establish workshops in the same cities.

Braille printing press and library service

27. Our recommendations in this connection are contained in Chapter XII, paras. 10-14, covering:

(a) The reconsideration of Chinese Braille codes with a view to designing a single standard Chinese Braille associated with International Braille.

(b) The establishment of one central Braille printing plant directly under the control of the Chinese Council on Blind Welfare.

(c) The establishment of a central library with subsidiary libraries in the provinces and schools.

Meeting the cost

28. In keeping with the history of blind welfare elsewhere, the costs during the early stages in China have been met by voluntary

effort. More recently Governments and local authorities have been taking a small but growing share; for example, the National School for the Blind, Nanking, is run by the Education Department, while the three blind soldiers' hostels are financed by the Army with assistance from voluntary sources. To carry blind welfare further on its way, it will, of course, be necessary that both voluntary contributions and Government appropriations should increase substantially. The largest increase should come from the Government, though when good results are shown and the whole circumstances of the work are better understood by the public, a generous increase may be expected from the two main voluntary sources, i.e. Chinese contributors and foreign voluntary agencies. A very considerable sum of money is spent in China to-day in supporting the blind as fortune-tellers, as beggars, and as helpless members of families. It may be hoped, perhaps, that some of this money will in due course be diverted to the support of blind-welfare work which gives more lasting and more dignified results. It is beyond our scope at the moment to attempt a close estimate of the costs involved in what we recommend as the immediate steps to be taken, but our recommendations are of a modest character in comparison with the great extent of blindness in China, and are the least which can be regarded as worth while.

29. In regard to governments and private philanthropy sharing the financial burden, the figures of expenditure on blind welfare in England and Wales for the year 1940/41 may be taken as typical of the position in modern countries. The total expenditure on blind welfare amounted to £4,597,812. Of this sum, £809,000 was subscribed by private contributors, while £1,603,600 came from the Central Government, and £2,185,212 from local public authorities.

Diffusion of effort

30. We suggest that, until the policy of education and employment recommended in this chapter has been put into effect throughout China, the Council should discourage diffusion of effort over other fields of blind welfare, and particularly on researches into such matters as psychological studies and surveys of one kind and another, which serve little real purpose. There is no lack of knowledge as to how to train the blind or as to what they need. There is no mysterious psychology of the blind. What they require above all else is facilities for training and employment. If these are provided, their psychologies will take care of themselves.

Text-book on blind welfare

31. As mentioned in Chapter I, one of the purposes of our mission to the Government of China has been "to provide a practical text-book on blind welfare for the guidance alike of Government and welfare workers for a considerable time to come". It has been our endeavour, in writing this Report, to describe the principles and the methods which have proved successful in many parts of the world. At the same time, we have heard with interest and appreciation the views of those who have laboured long and earnestly for the blind people of China. Their experience, as well as our own, has been embodied in this Report, which we trust may fulfil, in some degree, the functions of a "practical text-book . . . for a considerable time to come". We recommend that it should be printed in Chinese and English, and that it should be circulated to all those who may contribute in some way or other to the task of bringing better and brighter days to the blind of this great country. We are glad to add that the War Organisation of the British Red Cross Society and the Order of St. John of Jerusalem will be happy to carry out the printing of the English edition as a small gift to China for the Ministry of Social Affairs.

Report to the Government of China on the Rehabilitation and Welfare of Chinese War-Blinded Soldiers

BY

LIEUT.-COLONEL SIR CLUTHA MACKENZIE
AND DR. W. S. FLOWERS

5th April 1947

Introduction

1. In response to the invitation of the Government of China, through the British Foreign Office, to St. Dunstan's Hostel for Blinded Soldiers, Sailors, and Airmen to send a mission to China to advise upon methods of rehabilitating Chinese blinded soldiers, Dr. W. S. Flowers of the British Red Cross and I, representing St. Dunstan's, arrived in Shanghai on 19th February 1947. We were most courteously welcomed by representatives of various departments of the Government and the Chinese National Relief and Rehabilitation Administration, and throughout our travels in China, as well as in Nanking and Shanghai, we have been shown every kindness and given every facility for the study necessary to the furnishing of this Report. Because of limitations in time and difficulties of travel, it has not been possible for us to inspect all three of the blind soldiers' hostels, and our Report is accordingly based upon our investigations and discussions at No. 1 Blind Hostel, Wu T'ung Ch'iao, Szechuen, and with the authorities and associated organisations in Nanking and Shanghai. We were given to understand that conditions at No. 1 Blind Soldiers' Hostel were typical of those at No. 2 and No. 3 Hostels.

Travel in China

2. In Shanghai we had discussions with the Director of Army Medical Services, General Robert K. S. Lim, and with Mr. Daniel Woo, representing the National Association for the Welfare of the Blind, and from them gathered some information about the general situation of blind soldiers. In Nanking, during the period 24th February to 4th March, we met General Wang, Director of Disabled Soldiers' Rehabilitation, and others associated with blind-soldier training, and visited Chengtu on 6th March, where we

made preliminary enquiries as to the possibility of associating blind-soldier welfare with a large centre of this type, in preference to smaller centres not so easily accessible to the authorities. We travelled to Wu T'ung Ch'iao on 7th March and spent the two following days on detailed inspection and discussions with staff and blind soldiers of No. 1 Blind Hostel.

Present position regarding blind soldiers

3. Three camps have been established for blind soldiers, in regard to which the following summary was supplied to us:

No. 1, Blind Hostel, Wu T'ung Ch'iao, Szechuen: 484 soldiers nominally on roll.

No. 2, Mien Hsien, Shensi: 884 (roughly 1,000).

No. 3, Yunnanyi: 45.

We were informed by General Robert Lim, General Wang, and others that they were not happy about the situation in these camps, firstly because the men showed little willingness to accept training, and secondly because the authorities lacked the technical knowledge of how to go about giving them effective training.

No. 1 Blind Hostel, Wu T'ung Ch'iao, Szechuen

4. *General account.* The officers of the hostel and the leading officials of the city accorded us a warm welcome and extended generous hospitality, making our stay a very pleasant one.

5. This hostel was adapted about four years ago from a cotton mill that had failed, and consists of excellent buildings, well set out in an area of approximately five to ten acres, conveniently placed close to the town. The whole establishment is well adapted for its purpose, and has a well-kept appearance. There are fifty-five buildings in all, which are partitioned to provide about 210 rooms.

6. The blind soldiers nominally number 484. Of these, just over 240 are living in, the rest being made up of those who have returned home and those who are married and residing in rented houses outside the compound. Many of these have married since losing sight, and it is understood that the marriages contracted in Wu T'ung Ch'iao have been in many cases to widows, while those with unmarried girls have been with girls whose looks would not ordinarily easily secure them husbands.

7. The 484 comprise:

Officers	...	...	...	41
Other ranks	...	...	...	443

Their age groups are as follows :

20-25	...	...	...	56
26-30	...	...	...	225
31-40	...	...	...	163
Over 40	...	...	...	40

An analysis of their educational and vocational background shows :

- 9 are graduates of military academy,
- 2 are graduates of technical schools,
- 11 are middle school,
- 85 are primary school,
- 171 are literate,
- 206 are illiterate.

It appears that 70 per cent. of the men were farmers prior to enlistment.

The figures as to the men's home provinces show :

16	come from	Kiangsu
11	„	„ Chekiang
25	„	„ Anhwei
8	„	„ Kiangsi
32	„	„ Hupeh
39	„	„ Hunan
131	„	„ Szechuen
5	„	„ Kweichow
20	„	„ Hopei
40	„	„ Shantung
11	„	„ Shensi
4	„	„ Kansu
1	„	„ Ninghsia
1	„	„ Sikang
5	„	„ Fukien
4	„	„ Yunnan
4	„	„ Kwangtung
11	„	„ Kwangsi
113	„	„ Honan
1	„	„ Jehol
2	„	„ Liaoning

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8. It is stated that the loss of sight of 303 is due to war wounds and 181 to various diseases of the eye. Dr. Flowers's brief examinations of a limited number of men, however, suggest that the

blindness from diseases is greater, and from war wounds less, than these figures indicate. An ophthalmologist who examined many of these men several years previously reached a similar conclusion.

9. As regards employment, we learned that two or three enterprising men, with previous experience of trading, had embarked upon small businesses in the vicinity, and that they were doing well. A few had taken up the traditional blind occupation of fortune-telling; otherwise it did not appear that the blind soldiers had found vocational outlets in their normal everyday life.

10. *Impressions gained of the blind soldiers.* The first impression we gained of the men was that their independence and bearing in getting about was that of the old-fashioned blind man—bent, shuffling, and stick-tapping. Our second impression was that they lacked aim and real interest, and that a certain degree of sadness clouded their spirits.

It is understandable that this should be so, and we shall discuss later the ways and means for the prevention of this, and for changing their outlook.

11. *Causes.* The causes are, firstly, that the majority of the men have been blind for long periods—most of them for from three to ten years, while in exceptional cases for as much as seventeen and even twenty years. The bulk of them, too, have spent years in hospitals under trying wartime conditions, with little or nothing to relieve the weariness of their existence, and during which, for lack of instruction and example, they have formed bad habits of walking, and their minds have become numbed by the boredom of living in unrelieved darkness. One of the fundamentals of successful training of blind soldiers is that it should begin within as short a time as possible after a man's loss of sight, the ideal being that his course should start as soon as treatment of his eye condition allows.

The second cause of the men's depression of spirit is the lack of prospect in the many years which still lie ahead of them. The staff admit readily that they do not possess expert knowledge, and have suffered a feeling of frustration in their attempts to give the men a really practical objective which would rouse their interest. Every blind soldier is certain to ask himself the question: "Is this training equipping me for a job at which I can earn a living?" Unless he can give himself a satisfactory answer, his interest in the training offered cannot be other than lukewarm.

12. Misgivings expressed to us by General Robert Lim, General Wang, and others have their origin, we believe, in these two

primary causes. Though the long years which have passed between the men's loss of sight and the beginning of practical training constitute a handicap which cannot now be overcome, we are of the opinion that work of inestimable value can still be done among the men. In the course of our talks with them, a number, having learned of actual outlets and of what other blind soldiers were doing, showed very keen interest.

13. *Braille and general education.* The only active training in progress at the time of our visit was that conducted in the school section, where four blind masters were engaged in teaching a total, it was said, of seventy men Braille, and such educational subjects as geography and arithmetic. We did not, however, see any men at work in these classes, and consequently were unable to gauge what efficiency they had attained in Braille reading and writing, or to what extent they were positively interested in these subjects. The four blind masters, who all lost their sight as small children, had received their education at schools for the blind in Chengtu and Hankow, and appeared fully qualified in their special subject, as well as smart in appearance and efficient in walking about by themselves. It seemed open to question whether or not more discretion could be exercised in selecting men for training in Braille. Several of the blind soldiers to whom we talked said they had been farmers and illiterates before enlisting in the Army. Nevertheless they were in the Braille class. Perhaps they may have been placed there because there was no manual training as an alternative outlet, but Braille to illiterate adults can serve no useful purpose.

14. At the present stage of blind welfare in China, Braille suffers from a severe handicap, namely, that no central press for the printing of works in Braille is in existence, and therefore no literature is available to Braille readers after they have mastered the system. Nevertheless, for the soldiers who were literate before their loss of sight, especially to more advanced students, Braille can be of very considerable service, particularly in the field of writing down notes and information for their own future record and keeping accounts, or for other purposes in connection with the occupations they take up. Braille, however, should not be a full day's study. It should occupy only a portion of any daily time-table, and be limited to not more than one hour. In the early stages the men should practise it frequently in their private time for periods of a few minutes, in order to cultivate their sense of touch without overtiring it.

15. Requests were made by the teachers for books in English, Braille magazines, papers, and Bibles. They also asked for a

Braille English dictionary, typewriters, and Braille writing equipment.

16. *Health and ophthalmological attention.* The men appeared to be well fed, well clothed, and healthy. We inspected the dispensary, and Dr. Flowers made a brief examination of a number of the men who asked to see him. Regarding them he makes the following comment:

"Between forty and fifty patients paraded for examination, which number included twenty whose eyes had entirely gone, but who wandered along hoping for a miracle. Of the others, ten might possibly obtain some degree of vision from operative measures. These all had some degree of vision sufficient to recognise hand movements, and to differentiate light from darkness. The large majority of those seen had lost their vision ten years ago, many from preventable causes, and still showed signs of trachoma and entropion. I would strongly urge that an ophthalmologist should examine the whole group and advise as to treatment. There was evidence of scabies infection of a number of the men."

In 1943 Dr. Eugene Ch'en, ophthalmologist to the West China Union Hospital, surveyed the blind soldiers at Wu T'ung Ch'iao, who then numbered about 150. He found over twenty for whom it was considered operative measures would lead to restoration of some degree of vision. He recommended that these should be admitted to the West China Hospital for such treatment, but funds were inadequate for more than four to undertake the journey. The four were required to walk all the way, 185 kilometres, as transportation was either not available or considered too expensive. One of the four fell sick on the way and returned to Wu T'ung Ch'iao. Of the other three on whom operations were performed, two were successful. No others came to hospital for treatment, and no requests were received for further visits to the hostel. The hostel authorities informed us that this was the only visit they had received from any ophthalmologist since the camp was opened.

17. We were shown excellent provision for giving the men periodic hot baths, though this equipment did not have the appearance of being in regular use. We formed the impression, too, that the provision for treating common skin complaints might not be adequate.

18. We noted that the dispensary staff consisted of four officers and nine nursing orderlies. There is, however, no sick ward for the accommodation of eight or ten cases which we should imagine would be necessary for the effective treatment of routine maladies

such as malaria, gastro-enteritis, and the dysenteries, which might require some hospital treatment and nursing attention.

19. *Kindergarten.* The kindergarten and junior school of several classes is maintained for the children of blind soldiers and of staff members, comprising two teachers and about forty to fifty children. The buildings are good and there are adequate playgrounds.

20. *Co-operative shop.* Another activity is the maintenance of a co-operative shop run under a voluntary system by members of the staff. The profits, it was stated, are planned to go toward the maintenance of the school for the children.

21. *Vegetable garden.* A vegetable garden covering a considerable area is under cultivation, but no work is done in it by the blind soldiers.

22. *Music.* We were informed that a number of the blind soldiers played musical instruments and sang. Several of the soldiers told us that they had learned to play the fife since coming to the hostel. We were told, too, that occasionally the men got together and gave an informal concert. We did not, however, hear the men play or sing, and we were not able to judge as to how much they knew of their music before they were blind and how much they had learned since. There was no evidence that they had received any systematic training from a teacher.

23. *Handicrafts.* We were not shown any handicraft training department, and we gathered that no active trade instruction was in progress.

24. *Staffing.* The administrative staff consists of a general-in-command; a lieutenant-colonel, second-in-command, who is in charge of education and welfare; three majors, each in command of a "battalion" of blind soldiers and responsible for discipline; a major in charge of the medical department; four captains on educational services (blind masters); and a number of junior officers, warrant officers, and other ranks. We were informed that twenty sighted soldiers were employed on orderly services to the blind, but the number we saw on the premises was many more than that.

25. *Pay and pension.* According to information given to us, the pension of these men is paid twice a year. The amount varies according to length of service, attributability to war injury, rank, etc. Sometimes a lump sum is paid as a final discharge of the Government's obligations to the men. More generally, the pension is paid twice yearly for five years, and even, in rare cases, for ten years, when it terminates.

26. *Financial.* The following appears to be the position regarding the maintenance of the hostel.

A monthly grant of CNC\$500,000 is made by the National Association for the Welfare of the Blind, which is to supplement the salaries paid to the teachers (including the kindergarten teachers), who are paid their normal salary by the Government. It also covers the purchase of books and literature for the men, and any individual cases of need amongst the blind. This money is paid as a direct grant to Lieut.-Colonel Chao, as the officer in charge of welfare amongst the blind. It is on no particular time basis, and could be withdrawn at any moment, but Colonel Chao assured us that if it were withdrawn the work would go on. Fifty per cent. of the salary of the primary-school teachers comes from the National Association for the Welfare of the Blind; the other 50 per cent. is supposed to come from the profits on the shop. The National Association gives a similar measure of support to the No. 2 Blind Hostel at Mien Hsien.

The buildings were adapted at the Government's expense. Their maintenance is entirely the responsibility of the Government, which is also responsible for the food, clothing, bedding, etc., of all the blind soldiers. No. 3 Hostel at Yunnanyi is entirely Government supported and maintained.

27. *Participation of blind officers and men in hostel activities.* We learn that the blind officers and men take no real part in the administration of hostel activities, nor in the instructional work.

28. *Games and recreations.* The blind soldiers have no regular physical drill, games or recreations apart from a wireless set and the individual musical efforts previously referred to. The blind masters have knowledge of chess, dominoes, checkers, and card-playing, but state they have experienced difficulty in getting the men to learn these games. Athletic activities have not been undertaken, although the grounds and facilities are quite good.

29. *Living conditions.* The men's dormitories and dining-rooms are well kept and airy. A long platform extending the length of the room constituted the beds for a group of the men. There are no lockers in which each individual man may keep his private possessions.

30. *Resettlement and after-care.* As far as we gathered, no system has yet been established for effecting the men's resettlement on return to their villages, equipping them for the trades learned, and of giving them an after-care service throughout the years ahead.

31. *Summing-up.* The Institution for the Chinese Blind Incorporated (U.S.A.) in its 1943 Report says:

"Substantial sums have been given towards the rehabilitation of the 30,000 and more blinded soldiers, 12,000 of whom are now assembled in eight encampments. A director was chosen and Chinese workers are being trained for this entirely new phase of work. While vocational training for at least partial self-support is the goal, the psychological regeneration of these helpless young men, now in utter despair, must come first. To reawaken their minds and restore their confidence, athletics are being used. Lectures and music are also important factors in their regeneration. This work is just beginning."

32. Reporting to us in February 1947, the National Association for the Welfare of the Blind stated:

"We are collaborating with the Government in supporting and operating training departments in two blinded soldiers' camps, giving the inmates some Braille training, but with chief emphasis on industrial and handicraft training, including animal raising, free industrial loans, and establishment of consumers' co-operatives. Last year one of our Yenching students was sent to the Wu T'ung Ch'iao Camp to do social work among the families of such blinded soldiers, primarily as practice work and experience for her in the field."

We regret to say that neither the ideals nor the practical aims set out in the above statements can be said to have been satisfactorily attained; in fact, compared with these pictures, the reality is deeply disappointing.

33. We would say that buildings and grounds are excellent and that kindly provisions have been made for the men's actual existence, for the maintenance of their families in the vicinity, and for the education of their children. An excellent but somewhat over-emphatic effort in Braille instruction has also been made.

34. On the other hand, the general principles of training in employment, the value of games and recreations, the men's general bearing and walking, and their participation in administration have not been fully understood, and therefore not put into effect. Let us add that all those associated with the work quite frankly admit they have been largely in the dark as to how to go about such a specialised task and that they are only too willing to learn all they can. We on our part equally realise the very grave handicaps under which this task has been undertaken by the Government of China in face of all its war and economic difficulties; and what is out-

standingly evident is that the authorities have an intense desire to serve blind soldiers well and with a real and deep sympathy. With this in mind, we have the honour to submit our recommendations hereunder:

35. *Recommendations.* We have divided our recommendations into two sections. The first section covers the steps which can be taken in the existing No. 1 Hostel at Wu T'ung Ch'iao (and presumably also at No. 2 and No. 3 Hostels) which would greatly increase the effectiveness of these establishments. These improvements involve a little increase in expenditure, and for the most part can, and should, be implemented immediately. In consequence of our visit, many of the men in No. 1 Hostel are expecting the early institution of a practical outlet to relieve them of their present boredom, and it will be of great psychological value if this is done.

36. Section two embraces the steps which should be taken if the training is to attain its best results and, in addition, to play a valuable part in stimulating a substantial advance in the field of blind welfare throughout China. The successful training in Britain of the 3,000 blind soldiers, sailors, and airmen who lost their sight between 1914 and 1918 had a tremendous effect upon the advancement of civilian blind welfare throughout the British Empire and far beyond it. These blind British soldiers carried the work throughout Britain and to every corner of the British Empire, and many countries copied the methods evolved. It might well be that the effective training of Chinese blind soldiers would have the same effect in this country. If a successful training centre is built up with the soldiers, it can be handed over afterwards for the training of civilian blind, so that they, too, may benefit from the expert staff, equipment, and good will which have been built up.

37. Before giving our recommendations in detail, we would make some remarks upon the general implications of blind welfare, and we should also like to refer those concerned with this Report to the complementary Report we have the honour to submit to the Government in respect to civilian blind welfare.

38. *Fundamental conceptions.* Sighted people are apt to judge a blind man's situation from their own experience of suddenly finding themselves at night in total darkness. So accustomed to being dependent upon their sight, they feel generally helpless, fearful, and incapable of finding things. Their natural conclusion is, therefore, that blind people must also be helpless, set about as they are by perpetual darkness. To the lone newly blind man this attitude on the part of the sighted people who surround him usually impresses

him, by force of suggestion, with the thought that he himself cannot be other than useless, and so he sinks into that bent, hopeless behaviour of the traditional blind man. Given a proper lead at the outset, however, his reaction to his new situation can be entirely different. Told that his brain and his muscles are as good as ever they were, that his other senses can be quite quickly developed to serve in place of sight, he can speedily use his feet again—busy, successful, and forgetting his blindness. The senses of touch, of hearing, and the little-known one of detecting the presence of obstacles by electric radiations passing between the body and nearby objects, the feel of the ground under his feet, the touch of the wind, the warmth of the sun, echoes, and smells all come to his aid and together play the part which his sight formerly did.

39. The blind man has the same emotions and ambitions that other men have. He desires to be independent, to live his own life, and to be part and parcel of the busy world around him. To him useful employment brings two great blessings, and it is hard to decide which means most to him. The first is that it brings to him money with which to maintain himself and his family; the second is that it banishes the traditional soul-destroying monotony of unending days in darkness. Blind men are not difficult to train. They are normal men, and the more normally they are treated the more quickly will they respond. Their training is not a hard task, provided that their instructors have the necessary personality, competent knowledge of the trade they are teaching, and the sound common sense which enables them to make the small adaptations required in teaching the blind. The main adaptation called for is that the instructor must realise that the blind "see" through the medium of their fingers and ears, and not with the eye. He must therefore place the blind man's fingers in contact with strands of bamboo and the sticks of the basket while he explains to him the way in which the basket should be woven. Sometimes frames are improvised to help the newly blind man keep his work straight and square, and this is a simple matter for the intelligent instructor to design.

40. Blind men, as we have said, are normal men. This means that they need a full life; not only do they need a vocation, but they desire also to have their recreations, their outside social interests and a part in the management of their affairs. The best among them require to be appointed to posts of authority in the various departments in which they work, and in this connection it is of the utmost importance to note that the modern practice is to place qualified

blind men in as many posts of administration and instruction in the establishment as they can fill. The able blind are the best leaders of the blind, and organisations for the blind are only fully successful when they no longer speak about their blind trainees and workers as "inmates" or "patients", but regard them as ordinary men in employment with the same desires as other men. The welfare of the blind in many countries made no headway until these fundamental facts were understood.

**Detailed recommendations with reference to
No. 1 Hostel, Wu T'ung Ch'iao**

Section I—Activities and modifications in the immediate future

41. Subject to the necessary changes in staff, the provision of equipment, and to the modification in point of view of the blind referred to above, No. 1 Hostel can become a vital, vigorous training centre. There should be no difficulty in the following activities and modifications being made in the immediate future:

(1) *Men's walking and bearing.* It is important that the men should walk well and hold themselves erect, as this contributes not only to the men's own self-respect, but also to the respect and confidence with which the surrounding public will regard them, if they walk naturally, holding their heads up and their shoulders back. Their present method of shuffling about, constantly tapping their sticks, with shoulders bent, is due, as we have pointed out, to the long years they have spent in hospital without instruction or facilities. To get them out of these bad habits, the following steps are necessary:

(a) Morning physical drill in which the men go through the ordinary physical training exercises to which they were accustomed in the Army.

(b) A morning parade roll-call, at which they stand in military formation and bear themselves well.

(c) The setting up of wire or bamboo railing guides throughout the premises. No. 8 galvanised iron wire attached to angle-iron standards set in cement at a height of about 2 feet 8 inches forms the best guide, but if this is too expensive or unobtainable bamboo railings could be substituted, provided that great care is taken to avoid sharp or projecting ends which might result in splinters entering the men's hands or in the tearing of clothes. The layout should provide for one, two or three main lines of communication, with offshoots from them to dormitories, workrooms, offices, dining-

rooms, latrines, etc. Where the main guide-line has to be cut for the purposes of cross communication, the gap should be not more than 2 feet 3 inches wide. Similarly, if the main guide-rail is on a man's right hand an offshoot rail going to the left should begin at a point 2 feet 3 inches from the right-hand rail. The rail should lead right up to the side of an entrance board or to the corner of a building, according to needs. Where there are open ditches the rail should preferably be placed so that it is between the man and the ditch, and so acts not only as a guiding-rail, but also as a protection from the ditch.

(d) If possible, there should be a guide-rail around a rectangle of considerable size, so that the men may exercise continuously around it. This guide-rail should have its side straight and should turn corners of angles rather than be circular or with rounded corners. An angular corner gives the blind man greater knowledge of his position than a rounded corner. The track round this rectangular rail should be used by the men to gain practice in walking. They should do this under an instructor, who should encourage them to hold up their shoulders, put their heads back, and to take good natural walking paces. This should help the men to get out of their present slovenly method of walking. Competitions could be held occasionally for the men who are totally blind, that is, who have not a small degree of sight sufficient to help them in finding their way.

(e) *Walking-sticks*: The best type of walking-stick is one of cane or wood, not of heavy make, about 2 feet 8 inches to 2 feet 10 inches in length, with a crooked handle. The men should be discouraged from using heavy sticks and long staffs. A light stick conveys information better than a heavy one.

(f) The men should be taught the best method of walking with a sighted guide, and officers and staff of the hostel should observe this rule in their handling of the men. The sighted escort should not take the blind man's arm with his hand and push or propel him in the direction he wants him to go. The blind man should place his fingers lightly on his escort's elbow. The escort should walk along naturally with his arm hanging loosely, the blind man following slightly behind. The blind man will be able to tell by his escort's natural movement which way to go. He will be able to tell also from the rise or fall of his escort's elbow whether there are steps to go up or down.

(g) It is advisable that the men should be taught the best way of being guided on narrow paths such as wind between the paddy-

fields. For this purpose a bamboo rod from 3 feet 6 inches to 4 feet in length is required. The guide holds one end in his left hand and the blind man holds the other end in his left hand. The rod should be held naturally and loosely, not rigidly, and with this aid a blind man can follow his sighted guide at a rapid speed on a narrow path. The rod may be held in the right hands of both men, but it should not be held on one side by the guide and on the other by the blind man, as this gives a false impression of the direction in which the guide is going.

(2) *Instruction in handicrafts.* (a) Instruction in useful commercial handicrafts should form the main part of the men's training. There are many articles of commerce in common use in Chinese towns which can be efficiently made by blind men. While at Wu T'ung Ch'iao we discussed with the staff and some of the men the following possibilities:

Straw-sandal making (which we understood had already been attempted);

Brush- and broom-making;

Netting;

Rope-making and basket-making.

There was also a vegetable garden of considerable size at the hostel, and the growing of vegetables is an admirable occupation for a number of the men who have been farmers.

(b) When a decision is made as to the best three or four trades to suit the local market, instructors should be engaged from among the capable makers of such goods. Care should be taken to engage the men who appear to have the greatest amount of intelligence and personality. If some are found to lack the ability to teach, they should be replaced by others. They should be instructed, as previously mentioned, that they must teach the men, not by visual demonstration, but by using the men's sense of touch and keeping their fingers in contact with the operations they are being taught.

As in all instruction, the men should be started on the simpler operations and gradually worked up to the more difficult ones. They should also be taught the preparation of the materials and, as far as possible, to complete the articles themselves from beginning to end.

The instructor may need to design frames to guide the men in keeping their work straight. Measuring sticks may also be necessary with niches cut on the edge to mark the right lengths of materials for specific purposes. If two or more coloured materials

have to be used, the men require to get into the habit of keeping their colours in separate heaps or in separate boxes, learning the number of strands of each colour which have to be woven in to produce a good pattern. If the instructor is capable and the men are willing pupils, they will make rapid progress at these moderately simple handicrafts, and should be capable at the end of a year of turning out considerable quantities of articles of high standard.

(c) Each man who takes up vegetable-growing should be allotted his own area of ground, and no one else should interfere with his own operations on it. Any interference will lead to his losing contact with the growth of his vegetables and of weeds. It should be possible for him to dig his own ground, to prepare it for planting, to plant it out in straight lines with the help of a string, to thin out the young seedlings when they come up, to keep them weeded, to mould up the soil into rows where necessary, to trim and prune, and to gather the various vegetables when they are ready. It is not recommended that men who have not previously been cultivators should attempt this occupation. It is one which is followed with success in other countries, and we do not imagine that in China it is in any way unsuitable. Methods have to be adapted to some extent. For example, a man will need to do most of his hoeing and weeding from a kneeling position with small tools, keeping in contact with the growing vegetables with the touch of his hand while he does so.

(d) Progress in the handicrafts training section should not be hindered by lack of material, tools, etc., which is discouraging. Men need to take up these works in a big way and to get on with them without interruption.

(3) *Music*. Music should be encouraged in all its forms as a recreational and cultural activity. If the men remain together in the hostel for a considerable time there may be some commercial value in it. If and when there are sufficient men of musical capacity at a sufficient standard of training, a band for the playing of Chinese music should be formed which could take engagements for weddings, funerals, and holiday celebrations, for which it would receive payment at the usual commercial rates. The music must, of course, be good. A thoroughly efficient and experienced Chinese band leader should be employed to take charge and the work not left merely on an amateur basis.

(4) *Time-table*. The time-table should provide for a working day of twelve hours, made up on approximately the following basis:

First hour: Physical drill, exercise, and practice in walking.

Second and third hours: Men to be distributed to Braille, music, and handicraft trades, according to their individual time-tables.

Half an hour for first meal.

Five and a half hours at work on handicrafts, with individual men taking their hour at music or Braille, in accordance with individual time-tables.

One hour for second meal.

Two hours at work on handicrafts, with individual men taking their hour at music or Braille, in accordance with individual time-tables.

It is no hardship for blind men to be occupied as above, as it keeps them happily employed when otherwise they would be bored with nothing to do.

(5) *Piecework payment.* If training in handicrafts is to succeed, and for that matter the whole principle of training of blind soldiers is to succeed, they must see some reward to be obtained as a result of their efforts. Standards of test for speed and quality of work should be set by the Hostel authorities, which the trainee should undergo. When he passes these tests he should be put on to commercial production and given piecework payment for the goods he manufactures. If the standard of his goods falls, payment should be withheld.

(6) *Marketing of goods.* The marketing of goods may be done in several ways. With the position occupied by the Army, it should not present any difficulty to secure Government orders for large quantities of goods suitable to Government purposes, and to various departments such as the police, the salt mines, etc. Some types of goods may be best sold wholesale to the local shopkeepers. Others may be handed to suitable blind soldiers to be sold on commission by them or their families.

(7) *Braille policy.* As mentioned earlier, the value of Braille is often overestimated and is apt to be taught indiscriminately to men to whom it will be of no practical service. We suggest that instruction should be limited to those who have had adequate education, as well as to those of limited primary education, provided that they wish to learn. Unless the men cultivate touch within a month, it is not worth their continuing lessons.

(8) *General education.* Classes in general education for men who are learning handicrafts could be given in the evening if they wish to have them. Those not taking handicrafts could have these classes during the day.

(9) *Athletics*. On official holidays and at other suitable intervals, we suggest that some kind of athletic meetings might be organised for the men. Such items as tug-of-war, putting the weight, cock-fighting, standing jump, weight-lifting, and weight-guessing can be readily done by the blind, while various amusing competitions for blind men can be designed.

(10) *Dormitory equipment*. As it is difficult for a blind man to find his own things when everybody's possessions are massed together, it is a great convenience for each blind man to have his own private locker where he can keep his own possessions and can put his hand on them when he wants them. We would suggest that a locker be installed for each man.

(11) *Blinded soldiers' participation in administration and instruction*. One of the fundamental principles leading to the great success achieved in blind welfare in recent times has been the placing of responsibility upon blind people themselves. In organisations for blind soldiers the officers and the higher-grade men are soon entrusted with executive, supervisory, and instructional jobs. This policy has the effect both of encouraging the individuals who are promoted and of setting examples for the other men to follow. It is the blind who most clearly understand the needs of the blind, and also how to go about instructing them and helping them in their difficulties. Usually, too, they have a keen sense of service towards the organisation and towards their fellow blind. It appeared to us that there were men of this type at No. 1 Hostel, and we suggest they should be given every encouragement to develop their personalities and that, as soon as they are fitted for them, they should be given various responsibilities. Such posts as the following can be filled by suitable blind soldiers: Commanding officer, pensions officer, Braille instructors, officer in charge of training, assistant trade instructors, radio controller, music teachers, storekeepers, trumpeters, sports organiser, messengers about the establishment, etc.

(12) *Return of elderly and untrainable cases to their homes*. As already noted, a number of the men are in the over-40 age group, while others have been blind for long periods, and a survey needs to be made of the individual blind soldiers and, if possible, those who are aged 40 or over, and the younger ones who are untrainable on account of mental lethargy, lack of manual dexterity, or outright laziness should either be returned to their homes or sent to another hostel, leaving No. 1 Hostel purely as a working training centre, unencumbered by untrainable and useless blind people. It would

be best if they could be replaced in No. 1 Hostel by younger, vigorous men from No. 2 or No. 3 Hostel, under which circumstances No. 1 Hostel would become a fully occupied, busy, practical training centre.

(13) *Medical.* (a) It would seem advisable to set aside one of the smaller rooms to accommodate eight to ten beds as a sick bay for the nursing and treatment of any acute ailments that are likely to occur.

(b) We would also recommend that a specialist ophthalmologist should be invited to examine all the men and prepare a report on their condition and the causation of their blindness. It would probably be advisable to arrange for such a visit periodically to keep a careful check on the men.

(c) We would further suggest, in view of the evidence of some scabies among the men, the provision of facilities for regular baths, disinfestation of clothing, and adequate treatment of skin diseases, to prevent the wholesale spread of such conditions.

(14) *Overhaul of staff.* Early attention requires to be given to the question of overhauling the staff, which cannot be regarded as entirely satisfactory. (See paragraph 46, sub-paragraph (6).)

Section II—Far-reaching plan

42. Our recommendations under Section I offer what is a temporary expedient intended to meet, in as speedy a manner as possible, the unsatisfactory conditions in which circumstances have placed the three blind hostels. We should, however, like to see a more far-reaching plan put into effect which will not only be of practical service to the blind soldiers, but will greatly strengthen the whole basis of civilian blind welfare in China and provide a vigorous stimulus to its wide expansion. This has been the effect in other countries of giving the best possible training to the war-blinded. They are the most adaptable of the blind. They have seen the world and worked in it. They have travelled and gained much general knowledge. Well trained, they take their place in the community and also give valuable service to the civilian blind.

43. Force of circumstances has dictated the placing of the three hostels in rather remote towns where they cannot be in touch with Government administrators, leading citizens, business men, and educationists. This is a very great disadvantage. To gain a status, the work requires to be known; it needs the active support of leading people; voluntary assistance is needed from the citizens. It is essential that there should be built up locally a sound market for the goods the blind produce.

44. The principal step called for in this connection is the creation of a training centre in or close to one of the large and influential cities in China. As Chengtu is comparatively near to Wu T'ung Ch'iao, and is the capital of an important province and the site of a leading university, we suggest that it might be the city selected.

45. The men in the three blind hostels should be carefully checked over, and those most likely to prove successful trainees should be transferred to this special training centre. The policy of selecting the best men for training, transferring them to one centre, and discharging unsuitable men to their own homes would certainly result in far greater success and might prove a substantial financial economy in the long run. The principle and details to be followed in such a centralised training centre are already sufficiently set out in this Report and in the Report on Civilian Blindness, and so need not be enlarged upon here.

**Possible steps for the implementing of the
foregoing recommendations**

46. We have been authorised to make certain proposals for assisting the Government of China in implementing these recommendations. These are:

(1) *Blind Soldier Committee.* We propose that a special Blind Soldier Committee should be set up to control the expenditure of such sums as may be allotted to it by the Government of China, by foreign agencies, or by other bodies for the training and resettlement of Chinese blind soldiers.

(2) *Membership of committee.* We recommend the following membership:

- Director of Rehabilitation for Disabled Soldiers;
- a representative of Ministry of Social Affairs;
- a representative of British Red Cross Society;
- a representative of British United Aid to China Fund;
- a representative of United Services to China Fund;
- a representative of Canadian Red Cross Society;
- a representative of International Relief Committee;
- a representative of Chinese blind;
- a representative of Chinese blind soldiers.

(3) *Expert director of blind-soldier training.* A trained expert from abroad, preferably an experienced blind man, should be selected by St. Dunstan's and the British Red Cross Society to take

charge of the training as director and to be responsible to the foregoing committee. He will also act in the capacity of adviser to the Government on matters affecting blind soldiers.

(4) *Ultimate position of committee.* We recommend that the Blind Soldier Committee should become a sub-committee of the Council on Blind Welfare when that body comes into existence. It is desirable that all services to the blind should ultimately be co-ordinated under this one Central Council.

(5) *Disposal of assets.* When the special task of training and resettling the blind soldiers is complete, its equipment, assets, and properties, such as have been acquired, with foreign contributions should be transferred to the Council on Blind Welfare to use for its general purposes.

(6) *Staffing.* The Blind Soldier Committee and its director should have the necessary freedom to make such staff changes as are desirable in the introduction of a new policy, so that (a) the staff may be used to the best economic advantage and (b) so that the training policy may not be hindered by the presence of non-co-operative or redundant staff. We believe that with a re-adjustment of staff the desired training programme can be put into effect with little, if any, increase in cost of staff salaries to Government.

(7) *Monetary assistance.* If our recommendations are accepted by Government, and if satisfactory arrangements can be made to put the foregoing proposals into effect, the British Red Cross and St. John War Organisation is prepared to make a substantial contribution toward the cost.

(8) *The need for speed.* As the morale of the blind soldiers deteriorates the longer they are idle, it is desirable that a decision should be arrived at as speedily as possible.

47. We, the undersigned, in the discharge of our duty, have the honour to submit this Report and to append our signatures.

CLUTHA MACKENZIE.
W. S. FLOWERS.

APPENDIX A

Itinerary

1947	
14th February	Arrived Hong Kong
19th-23rd February	Shanghai
24th February-3rd March	Nanking
4th March	Hankow
5th and 6th March	Chengtu
7th-9th March	Wu T'ung Ch'iao
10th-14th March	Chengtu
15th-27th March	Nanking
28th March-9th April	Shanghai
10th-11th April	Canton
12th-14th April	Hong Kong

APPENDIX B

Organisations and groups inspected or consulted in connection with this Report

Blind Hostel, Honey View, Hong Kong—a Roman Catholic Home for blind girls and women.

Ebenezer Home for Blind Girls, Dill's Corner, Sheung Shui, New Territories, Hong Kong.

This is a German Lutheran Mission Home for blind girls and women. The women are occupied with housework, knitting, music, and Braille.

Hong Kong Medical Service and village dispensaries.

National Association for the Welfare of the Blind, Shanghai.

Institution for the Chinese Blind, Shanghai.

Foreign Voluntary Agencies, Shanghai.

Medical Missions, Shanghai.

National School for the Blind, Nanking.

Blind Fortune Tellers Informal Association, Nanking.

Union Hospital, Hankow.

Christian School for the Blind, Chengtu.

Association for the Advancement of the Blind, Chengtu.

Eye, Ear, Nose, and Throat Hospital, Chengtu.

Committee for the Prevention of Blindness, West China University, Chengtu.

Hall of Pity and Grace for the Destitute and Blind, Chengtu.

No. 1 Blind Soldiers' Hostel, Wu T'ung Ch'iao, Szechuen.

Ming Sum Blind School, Canton.

Mu Kuang Blind School, Canton.

Hospital for the Blind, Canton.

Questionnaires were replied to in detail by:

The Ichang Church of Scotland Mission Blind School, Ichang, Hupeh.

Institution for the Chinese Blind, Shanghai.

Wuchang School for Blind Girls, Wuchang, Hupeh.

Blind men in various parts of China sent us valuable memoranda, while others came to see us in person to express their views.

APPENDIX C

List of societies, schools, homes, and other organisations for the blind throughout China

List A.—Furnished to us by the National Association for the Welfare of the Blind with minor amendments

NAME	ADDRESS	YEAR OF FOUNDING	CONTROLLING BODY	ENROLMENT	BRIEF PURPOSE
1. National Association for the Welfare of the Blind	Shanghai	1942	Philanthropic Body		Advancement of the blind
2. Blind Home	Hohsien, Anhwei	1946	Relief body	18	Home
3. Ling Kwang Blind Boys' School	North Gate, Foochow, Fukien	1898	Church Missionary Society	56 (31.12.46)	Educational
4. Mingdo Blind Girls' School	Nantai, Foochow, Fukien	1903	Church Missionary Society	84 (31.12.46)	Educational
5. Blind School	Hwangshih, Fukien		Methodist Episcopal Mission	21 (31.12.46)	Educational
6. Seng Kwang Blind School	Kienow, Fukien	1908	Church Missionary Society	42 (31.12.46)	Educational
7. Ming Sing Blind Home	26 Yeu St. L. Ball, Kutien, Fukien	1896	Church Missionary Society	15 (31.12.46)	Chiefly handicraft
8. Blind Adult Home	Blind Dept. Relief Centre, Putien, Fukien	1896	City relief body	19 13 adults	Home
9. Blind Home	Blind Dept. Relief Centre, Sien-yu, Fukien	1934	City relief body	20 (31.12.46)	Chiefly industrial Training

NAME	ADDRESS	YEAR OF FOUNDING	CONTROLLING BODY	ENROLMENT	BRIEF PURPOSE
10. Hill Murray Institute	Pai Li Chan, Peiping, Hopei	1874	Church Missionary Society	32 (31.12.46)	Educational and industrial
11. Changsha Blind Girls' Home	Ju Tsa Yuen, Changsha, Hunan	1914	China Inland Mission	64	Educational
12. Blind and Deaf School	Hunan Relief Centre, L-Li Bai, Changsha, Hunan	1914	Provincial Relief Committee	40	Educational
13. Blind Institute	Dou Hou Lun, Yiyang, Hunan	1912	Norwegian Lutheran	12	Educational
14. Wuchang School for Blind Girls	40 Sin Liang Dou Street, Wuchang, Hupeh	1919	Methodist	31 (1946)	Educational
15. Nanchang Blind School	40 Great West Street, Nanchang, Kiangsi	1946	Church Missionary Society	50 (1946)	Educational and industrial
16. Catholic Blind Home	Pootung Road, Zee Ka Wei, Shanghai		Catholic	11 (31.12.46)	Home
17. Institution for the Chinese Blind	290 Hungjiao Road, Shanghai	1912	Philanthropic committee	79	Educational
18. Si Sin Blind School	Kweih sien, Kwangsi	1921	Faith-Love	41 (31.12.46)	Educational
19. Lutheran Blind Home	Fati, Canton, Kwangtung		American Lutheran	20 adults	Home for jobless graduates, partially self-supporting
20. Ming Sum School for the Blind	Zon Fon Chuan, Canton, Kwangtung	1889	Presbyterian	77 including adults	Chiefly educational, with handcraft

NAME	ADDRESS	YEAR OF FOUNDING	CONTROLLING BODY	ENROLMENT	BRIEF PURPOSE
21. Mu Kuang Blind Home	T'ung Shan, Canton, Kwangtung	1909	Southern Baptist	41	Educational, with handicraft
22. Chun-Kwang Blind Girls' School	Shekeh, Kwangtung	1920	German Lutheran	24 (31.12.46)	Chiefly educational
23. Sing Yi Blind School	Chihhing, Kwangtung	1907	German Lutheran	16	Chiefly educational
24. Blind Home	Christian Church, Loan Bay Chuan, Tzi Ching, Kaiping, Kwangtung		American Baptist	17 adults	Home
25. Heart Light Blind Girls' School	Wang Tong, Meihsien, Kwangtung	1919	German Lutheran	14 infants 28 pupils	Chiefly educational
26. Blind Adult Home	Catholic Church, Kochow, Kwangtung		Catholic	45 adults	Home
27. Ku-Kong Blind Home	Shaw Tea Road, Ku-kong, Kwangtung	1907	Catholic	10 (1946)	Home
28. Blind Home	Catholic Church, Yeung- kong		Catholic	17 adults	Home
29. Sun Leap Blind Girls' School	North Gate, Shiu Hing, Kwangtung	1917	American Evangel	25 (31.12.46)	Chiefly educational, with handicraft
30. Chien Kwang Blind School	31 Z-Ling Street, Anshun, Kweichow	1942	American Evangel	22 boys 8 girls	Educational
31. Fu Sing Blind School	Kopu, Kweichow	1944	China Inland Mission	30 (31.12.46)	Educational

NAME	ADDRESS	YEAR OF FOUNDING	CONTROLLING BODY	ENROLMENT	BRIEF PURPOSE
32. Chung Ming Blind Girls' School	Shaw Ho Yuan, Mukden, Liaoning	1902	Danish Mission	92	Educational
33. Chi Ming Blind School	104 Southern Street, Mukden, Liaoning	1941	Philanthropic committee	20 (1946)	Educational
34. Blind Industrial School	44 Teng Chow Road, Tsingtao, Shangtung	1931	Philanthropic committee	43	Chiefly industrial training
35. Chengtu Christian School for the Blind	Tsou Chong Zha, Chengtu, Szechuen	1922	Union Mission	48 (1946)	Educational
36. Tien Kwang Blind Girls' School	3 Shaw Jee Poo, Great West Gate, Kunming, Yunnan	1922	German Lutheran	63 (1946)	Educational
37. Yee Kwang Blind and Deaf School	Day Why Temple, Great East Gate, Kunming, Yunnan	1935	Philanthropic committee	85 including deaf	Educational
38. National School for the Blind and Deaf	Ja Tse Street, Chung Why Gate, Nanking	1930	Ministry of Education	40	Educational
39. Chungking Experimental Int. Dept. of Blind	Two Bridge, South Bund, Chungking, Szechuen	1942	Ministry of Social Affairs	60	Training and educational
40. Ichang Home for the Blind	Church of Scotland, Ichang, Hupeh	1934	Church of Scotland	Under re-construction	Educational
41. Blind Soldiers' Camp	Letter Box 981, Wu T'ung Ch'iao, Szechuen	1944	Government	465 adults	Industrial training
42. Blind Soldiers' Camp	Mienhsien, Shensi	1946	Government	850 adults	Industrial training

List B.—The following additional bodies were reported to us by the Ministry of Social Affairs as being in existence, but we cannot say whether they are still functioning or not

NAME	ADDRESS	YEAR OF FOUNDING	CONTROLLING BODY	ENROLMENT	BRIEF PURPOSE
Liang Kwang School for the Blind and Deaf	Kweilin, Kwangsi (In suspension)	1942		32	Educational
Nanning School for the Blind	Nanning, Kwangsi (Suspended)	1912		20	Educational
No. 3 Blind Soldiers' Camp	Yunnan (In existence)		Government	14	Educational
David Hill School for the Blind	Hankow, Hupeh (In suspension)	1888			Educational
Blind Department, Honan Relief Institution	Kaifeng, Honan (Existence uncertain)	1946		164	Educational
Blind Department, Sekian Relief Institution	Kiantin (Sekian) (Existence uncertain)	1945		25	
Changtsuen Office, North Eastern Blind Association	Changtsuen (Kirin)	1944		410	

List C.—Additional Bodies heard of by ourselves

NAME	ADDRESS	YEAR OF FOUNDING	CONTROLLING BODY	ENROLMENT	BRIEF PURPOSE
Ssu Hui T'ang	Chengtu, Szechuen		Philanthropic committee	250	Education and employment
Association for the Blind	Chengtu, Szechuen		Blind Members Committee	55	Advancement of blind welfare
Blind School	Taipeh, Taiwan		Provincial Bureau of Education		Educational
Blind School	Tainan, Taiwan		Mission		Educational
Hangchow Blind School	Hangchow, Chekiang		Philanthropic committee		Educational
	(New; in process of preparation)				
Wenchow	Chekiang		Mission	20	
Sian	Shansi		Mission (Existence uncertain)	25	
Social Affairs Bureau Home of Rest for Destitute, Blind, and Crippled	Canton, Kwangtung		Government	200	Home
Hospital for the Blind	Canton, Kwangtung		Partly Government and partly philan- thropic effort	10	Handicraft

(We are uncertain as to whether this may not be the home re-ferred to in the List A as Lutheran Blind Home, Fati, Canton.)

APPENDIX D**Chinese Braille codes**

The Ministry of Education, Nanking, supplied us with the following table regarding Braille codes in use in China:

NAME OF CODE	NUMBER OF SYMBOLS	USED IN
Ku Shou Tung Wen	408	This is the earliest kind used in China. It is still used in some schools in north and north-east China
Wu Fang Yung Yin	44	Used in some schools in central China
Ke Hua Sin Mu Ke Ming	63	Used in some schools in Kwangtung and Kwangsi
Sin Mu Ke Ming	54	Used in most parts of China

(The last of these codes is the one usually termed Union Mandarin Braille.)

HV2130 MacKenzie, Clutha.
M Blindness in China:
Report to the Government
of China.

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DATE DUE

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